Phil + Rel

LIBRARY
APR 26 1949
DARTMOUTH COLLEGE

The Christian Century

PUBLISHED WEEKLY

Atomic Control: A New Way
An Editorial

Catholic Annulments
By Paul Blanshard

Whither British Theology?
By Cecil Northcott

Militarized Civil Life
An Editorial

APRIL 27, 1949

In This Issue

Paul Blanshard

is the author of *American Freedom and Catholic Power*, published by the Beacon Press, Boston, on April 20. Material for the series of four articles, of which the one appearing in this issue is the third, is taken from this book, which Dr. John Haynes Holmes says is "a model of clarity, accurate, sound in judgment, objective in spirit—a solid piece of work if I ever saw one." Mr. Blanshard was educated at the University of Michigan and at Harvard and Columbia, has studied both theology and law and is a member of the New York bar. He is best known for his exposure of Tammany while serving as head of the New York city department of investigation and accounts under Mayor LaGuardia. Among his other books are *Democracy and Empire in the Caribbean*, *An Outline of the British Labor Movement* and *Investigating City Government*.

Cecil Northcott

is literary secretary of the London Missionary Society and staff correspondent of The Christian Century in England. His most recent book is *Religious Liberty*, published by Macmillan a few weeks ago. Mr. Northcott expects to visit the United States in May and June for a speaking tour. Persons interested in scheduling him for an address may write Eleanor Kent Browne, 297 Fourth Ave., New York 10, N. Y.

Sherwood E. Wirt

is minister to students at the University of Washington for the Congregational Christian Churches. During the war he was an airforce chaplain. Before enrolling at the Pacific School of Religion, from which he graduated *cum laude*, he spent seven years in professional journalism.

Contents

Editorial
- Editorial Paragraphs 515
- Militarized Civil Life 518
- A New Approach to the Atomic Problem 519

Simeon Stylites: The Bull Pen 521

Contributed Articles
- The Catholic Church and Annulment, by Paul Blanshard 522
- Whither British Theology? by Cecil Northcott 524
- Would They Shake Hands Today? by Sherwood Eliot Wirt 526

Books
- The Reunion of the Church, by Lesslie Newbigin 528
- Books in Brief 528

Correspondence 529

News of the Christian World
- Nashville 534
- Portland, Ore. 534
- Philadelphia 536
- Mexico 537
- New York 538
- New Haven, Conn. 539
- Chicago 541
- The Church Roll 542

Current Feature Films 543

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

Paul Hutchinson, *Editor*
Harold E. Fey, *Managing Editor*
Charles Clayton Morrison, *Contributing Editor*
Winfred Ernest Garrison, *Literary Editor*
Margaret Frakes, *News Editor*
Cecelia C. Gaul, *Copy Editor and Librarian*
Robert L. Willett, *Publisher*
Leonard S. Meyer, *Business Manager*

Staff Correspondents

John W. Abbott (Providence, R. I.)
Hampton Adams (St. Louis)
C. D. Brodhead (Philadelphia)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Portland, Me.)
John J. Hurt (Atlanta)
Albion Roy King (Des Moines)
G. Merrill Lenox (Detroit)
H. H. Lindeman (Oklahoma City)
Virgil E. Lowder (Chicago)
P. H. Lunn (Kansas City)
W. O. Macoskey (Tacoma)
R. P. Marshall (St. Petersburg, Fla.)
Acton E. Middlebrooks (Birmingham)
Alton M. Motter (St. Paul, Minn.)
Harvey H. Potthoff (Denver)
Henry G. Ruark (Chapel Hill, N. C.)
D. R. Sharpe (Cleveland)
Alfred W. Swan (Madison, Wis.)
L. Ralph Tabor (Washington, D. C.)
Alva W. Taylor (Nashville)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
W. G. Berry (Regina, Sask.)
Jiri Carda (Czechoslovakia)
Giovanni Gonnet (Italy)
E. Gueron (Turkey)
Ernest A. Hepp (Germany)
K. E. Jordt Jörgensen (Scandinavia)
Mikko Juva (Finland)
Grace K. Kerr (Japan)
Henri Lauga (France)
Innes Logan (Scotland)
W. E. Mann (Toronto)
A. T. McNaughton (Australia)
Paul W. Moritz (China)
João Del Nero (Brazil)
Cecil Northcott (England)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Siegfried Scharfe (Germany)
W. L. Thorkelson (World Council)
A. R. Tippett (Fiji)
Hugh J. Williams (Puerto Rico)
Edward Whittemore (Honolulu)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1949 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 15 cents each.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Calendar of Coming Events

April 24-30. National Y.W.C.A. Week.
April 25-27. Third Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 26-28. Methodist Order of St. Luke Annual Convocation, Harrisburg, Pa.; Bishop Fred P. Corson, R. P. Marshall, David L. Taylor, speakers.
April 26-27. Easter Lectures, Bexley Hall, Gambier, Ohio; Massey H. Shepherd, Jr., speaker.
April 26-28. Yale Divinity School Annual Convocation; Lyman Beecher Lectures, Leslie Weatherhead; Taylor Lectures, James Muilenburg.
April 27. Midwest Council of Community Churches Conference, New Carlisle, Ind., Community Church.
April 28. New York Regional Conference on Findings of Cleveland Conference, Buffalo.
April 29. New York Regional Conference on Findings of Cleveland Conference, Rochester.
April 29-May 1. Italian Baptist Association of America 51st Annual Convention, Meriden, Conn.
April 29-May 3. Ecumenical Institute, "Men and Women in Industry," Celigny, Switzerland.
May 1. Chicago Sunday Evening Club; Henry Hitt Crane, speaker.
May 1. New York Regional Conference on Findings of Cleveland Conference, Albany.
May 1-8. National Family Week.
May 3. New York Regional Conference on Findings of Cleveland Conference, Syracuse.
May 3-5. Pacific Coast Joint Lutheran Centennial Observation, San Francisco; Sigried Eastrom, Franklin Clark Fry, Morris Wee, speakers.
May 6. United Council of Church Women Annual May Fellowship Day.
May 6-8. Fellowship of Reconciliation Midwest Conference, Bethany Biblical Seminary, Chicago.
May 8. Chicago Sunday Evening Club; Raymond I. Lindquist, speaker.
May 9-June 2. Ecumenical Institute Youth Leaders' Course, Celigny, Switzerland.
May 10. Christian World Missions Advance Mass Meeting, Madison Square Garden, New York.
May 10. Military Chaplains Association 18th Annual Training Conference, Chicago.
May 13. Home Missions Council Executive Committee, New York city.
May 14. American Friends Service Committee Institute on World Security, First Congregational Church, Pasadena, Calif.; Charles Clayton Morrison, Johannes Steel, Willard Wellock, speakers.
May 15. Chicago Sunday Evening Club; James Muilenburg, speaker.
May 17. Federal Council of Churches Executive Committee, New York city.
May 17-19. English Evangelical Lutheran Synod of the Northwest 50th Annual Convention, Evangelical Lutheran Church of the Resurrection, Milwaukee.
May 18-22. Southern Baptist Convention, Oklahoma City.
May 18-25. Presbyterian, U.S.A. General Assembly, Buffalo.
May 20-25. General Assembly, United Presbyterian Church of North America, and General Synod, Reformed Church in America, Joint Meeting, Buck Hill Falls, Pa.
May 22. Rural Life Sunday.
May 23. Evangelical and Reformed, Congregational Christian Midwest School for Social Action, Camp Ihduhapi, near Minneapolis.
May 25-29. Dakota Methodist Conference, Rapid City, S. D.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, APRIL 27, 1949 NUMBER 17

EDITORIAL

ONCE MORE the axis of our little planet spinning among the stars has tilted its northern latitudes toward the benign light of the sun. With many backward looks winter has begun its annual retreat before the advancing hosts of spring, and now for a half-year the north temperate zone will do what it can to recapture its good name. Everywhere the grasses have sprung to life and buds are swelling as sap creeps upward in dormant trunks. Any day now the miracle of the leafing of the trees will start. Too easily we take this miracle for granted. Perhaps it is because it occurs without a sound, without a sign of strain or struggle. But each year, within a few weeks, innumerable millions of plants clothe themselves with green. Consider how many human hands would be required to make enough artificial leaves to equal the annual foliage of our trees—and those thus made all imperfect. Perhaps we should be thankful that in nature's serene world there are no strikes! Instead, when their time has fully come, the trees put forth their verdure—silently, swiftly, surely. No greater compliment has been given man than that voiced by Jeremiah: "Blessed is the man who trusts in the Lord, to whom the Lord is his confidence! He shall be like a tree planted by waters, that sends out its roots to the stream; and is not afraid when heat comes, for its leaves remain green; nor is anxious in a year of drought, for it ceases not to bear fruit."

The Silent Miracle of Recurring Life

New D.P. Bill Stalled in Judiciary Committee

EFFORTS to amend the unworkable Displaced Persons Act of 1948 have so far met the fate of most other legislation before Congress. That is, nothing has been done in over three months of congressional fumbling. Hence the danger grows that the national legislature will decide that since it is so far behind schedule on all sorts of pressing public business, this matter, affecting only some foreigners without votes, will have to wait. Only the insistence of churchmen and other citizens who realize how deeply America's honor is involved is likely to prevent the shelving of this legislation. The measure for amending the 1948 act is H.R. 1344, introduced by Representative Celler. Hearings on the bill by the House subcommittee on immigration have been completed, and the measure, together with the report of the subcommittee, must now await action by the judiciary committee of the House. The Citizens Committee on Displaced Persons, which has been heading the effort to get Congress to write a workable law, does not know whether the House subcommittee has asked for the admission of 400,000 displaced persons in four years instead of 205,000 in two years. It is also uncertain whether the amendments eliminating the mortgaging provision and forbidding discrimination for or against any D.P. on the basis of race, religion or nationality will receive the subcommittee's endorsement. It is highly important that these three amendments to the 1948 act be included in the text of the 1949 law. During the war years the United States lost over 900,000 prospective immigrants who would have come in under the normal immigration quotas. Lifting the D.P. quota to 400,000 would cover less than half this number. The 1948 law's provision which would mortgage regular quotas ought to be eliminated, and its discriminatory provisions are an offense to American standards of democratic procedure. The address of the Citizens Committee is 39 East 36th St., New York 16. Requests for information will be promptly answered. We suggest that they be accompanied by a contribution for the committee's important work.

Protestants Fail The D.P.'s

IF a displaced person is a Roman Catholic, his chances of getting out of a D.P. camp are three times as good as if he were a Protestant. If he is a Jew, his chances are even better than if he were a Catholic, and he may expect to be resettled this year. These facts and others reported in Virgil E. Lowder's account of the recent national conference on the resettlement program (page 541) indicate how shamefully the Protestant churches of America, with the exception of the Lutherans, are failing in their duty to these needy people. The central element in this failure is found in the slow financial strangulation which the churches are imposing on Church World Service. This agency of the churches has no confidence whatever that its inadequate budget of $600,000 for this purpose will be forthcoming. Even if it were assured, that amount is still less than half of what the Lutherans alone are raising, to say nothing of the larger amounts which the Catholics and Jews are producing. What is the reason for this situation, which should make every non-Lutheran Protestant hang his head? In the years immediately following the war the churches responded with generosity to the appeal of Church World Service for food and clothing for relief. Recent economic tremors cannot account for the drying

up of funds for the constructive, long-term job that now requires doing. In any case, their effects are felt by Lutherans and others as much as by those who are now passing by on the other side of the road. We hope that the denominational conventions which are scheduled to meet this spring and summer will face up to their responsibility for Church World Service and give it the resources with which to do their work. Meanwhile, every local church is under obligation to consider its duty to take at least one displaced person as its own charge, and to notify Church World Service of its act.

German Recovery Is Lagging

ECONOMIC RECOVERY in the western zones of Germany is undoubtedly the biggest deterrent to the spread of communism in Europe. How is that recovery proceeding? This year the western zones have a debit of $1.1 billion. How long is the American taxpayer going to have to make up so large an amount? According to the *Manchester Guardian*, the answer is: For a long time. This reliable paper lists three evidences that the rate of recovery is slowing down. First, there is the deceleration of industrial production. In January the manufacture of motor vehicles was off 6 per cent and the building industry is no longer fully employed for lack of money. Second, the unemployment figure is rising, particularly in agricultural districts where the largest proportion of the 11 million refugees are housed. Third, productive capacity per worker is declining. Today it takes 33 steel workers to produce what 12 produced before the war. The program of housing 400,000 Ruhr miners and their families, which has been given priority, fell in January to 24 per cent of the planned rate and in February declined still further. The general housing situation not only is not improving but is deteriorating. "There are still thousands living in cellars, attics and air-raid shelters," says this report. "There are still nearly five million people who have not got beds to sleep in." Food production has remained stationary during the past year at 80 per cent of the 1936 volume, and that production must serve refugees as well as the regular population. All this points to the pressing need for a political solution which will clear the decks for the main task of economic rehabilitation, which cannot wait. We do not believe the recently announced "occupation statute" is such a solution.

Has Congress Abdicated To the Armed Forces?

HERBERT HOOVER on April 11 presented Congress with a report from his investigating commission which showed "staggering waste" in military expenditures. At the same time, he estimated that the pending defense budget could be cut by at least a billion and a half and not decrease the fighting strength of the nation in the slightest degree. Army Secretary Royall next day tried unsuccessfully to refute the figures of waste published by the Hoover commission, but admitted that a billion could be saved if the three branches of the armed services were truly unified. On the same day, however, the House passed a $15.9 billion appropriation for these services by a 271-to-1 vote "after a day's discussion," according to Hanson W. Baldwin, military editor of the *New York Times*, "which cannot be dignified by calling it a debate." "The House," wrote Mr. Baldwin, "acted chiefly as a rubber stamp for its powerful appropriations committee, and that committee in turn did no more than go through the motions of examining the defense budget." Mr. Baldwin likewise characterized the speech by which Congressman Clarence Cannon, chairman of the appropriations committee, pushed this gigantic military outlay through the House as "one of the most incendiary yet made on the House floor," and charged that by its vote the House "tacitly approved a talk that for sheer political demagoguery and military claptrap would be hard to equal." Mr. Cannon's speech was in favor of more money for bombers, and promised that in a coming war with Russia the bombers, dropping atom bombs, would not only knock Russia out in a few weeks, but that any land fighting that has to be done will be done by our allies under the proposed Atlantic pact. "In the next war," Representative Cannon said, "let us equip soldiers from other nations, and let them send their boys into the holocausts instead of sending our boys. That is what long-range planes mean." Is that also what the North Atlantic Treaty means?

U.N. to Pass on Church Trials

CARDINAL MINDSZENTY'S trial in Hungary and the trials of Evangelical ministers in Bulgaria are to be reviewed by the Assembly of the United Nations. Did these trials of church leaders constitute violations of the human rights and fundamental freedoms clauses of the U.N. Charter? This is to be the issue in the coming U.N. debate. The fact that twenty nations, led by the Scandinavian group, abstained from voting for the investigation shows how much doubt there is within the U.N. itself whether a proceeding of this kind will do more good than harm. It is possible, however, that the debate can have a wholesome effect, especially if the entire record of the trials is submitted and is made public, in English, to the listening world. A few days after the Assembly put this item on its agenda, Selden Chapin, the American minister forced to leave Hungary, made a national broadcast on what is happening to churches behind the iron curtain. He charged that Communists are trying "to absorb the churches into the state, to use them for political purposes" while keeping the outward forms of religion intact. Income from former landholdings is now gone, and it was "this income," according to Mr. Chapin, "which supported the churches, the clergy and the denominational schools. . . . The only income which the churches now have, apart from decreasing subsidies from the state, comes from their congregations." We believe that churches in the Communist orbit are being forced to goose-step at government command, and their clergy, unless acquiescent, very roughly handled. Nevertheless, when one reads Mr. Chapin's description one can hardly help asking what difference, aside from the confiscation of lands, there is between the way in which these governments in southeastern Europe are handling the churches today and what

has always been the practice in that part of the world. Separation of church and state is one of the issues in Hungary and the Balkans, and it would remain an issue even if the Communist governments were to be overthrown.

Quakers Also Have Their 'Olivet'

LIKE many another Christian, Quaker Cecil Hinshaw believed that better Christian education was the answer to modern secularism. When his "holy experiment" came to an end the other day at William Penn College in Oskaloosa, Iowa, it was demonstrated again, as recently also at Olivet in Michigan, that the theory is easier than the practice. Under the Hinshaw presidency, a devoted faculty was paid modestly, according to need. Negro students were encouraged to attend, and as the word of Penn's outstanding cosmopolitanism spread, youth from more than a dozen foreign countries swelled its 200-odd enrollment. Chinese, Jew, Arab, African, Nisei, Negro and Iowa farm youth ate, played and studied together. Inspired by Hinshaw, many students, including combat veterans, swung toward pacifism. A score became non-registrants and, in recent months, eight were sentenced to prison for opposition to conscription. Reaction was perhaps inevitable. The town growled about Negro-white dating. To the fundamentalist Quaker wing in control of Penn's board, such liberalism in the "conservative" (i.e., silent-meeting) Friends seemed dangerous. Besides, President Hinshaw was so honest in enforcing an athletic conference ruling against athletic scholarships that the college lost all its football games for three years! So this spring, after a final skirmish for control, the board majority agreed to terminate Cecil Hinshaw's regime on April 1. Eight faculty members are reported to have resigned, and a large part of the student body is looking over other colleges. The new acting president promises to go in a Christian direction, but not quite so fast. "We hope," he is quoted by an Iowa paper as saying recently, "to regain the confidence of the town and state." He will not, however, find it easy to reconcile the social prejudices and athletic enthusiasms of a pagan society with the radical demands of Christianity in this day of crisis.

'Juridical Recognition' of Catholic Schools?

A MEMORANDUM which has been widely distributed in Roman Catholic circles in western Pennsylvania is probably typical. It was written by Thomas J. Quigley, superintendent of the Pittsburgh Catholic schools. It calls for a mass letter-writing approach to Congress, and tells its Catholic recipients what to write. It opposes S. 246, the principal federal aid to education bill now before Congress, on the ground that "it ignores the Catholic school system as a part of American education." Instead, it asks Catholics to concentrate on members of the House in support of H.R. 1570, sponsored by Representative Fogarty. This bill provides health and welfare funds for sectarian as well as public schools. "What is at stake," writes Father Quigley, "are two fundamentally important issues for us. One is the establishment of the basic right of parents to select schools for their children. . . . The other issue is the necessity of our school system being recognized officially and juridically as a part of American education." These two points are of course one point, and they have a direct bearing on the Catholic campaign for access to public funds. This is proved by the seventh of the dozen arguments which the Quigley memorandum urges Catholics to stress in their letters to congressmen. Designated as "very important," this point is: "Health and welfare services should be afforded on an equal basis to *all* children of the nation." It is this element in the Fogarty bill which is considered necessary to establish recognition of Catholic schools as "officially and juridically a part of American education." Since there can be no objection to such services to children, the move is designed to trap the unwary, for the principle involved is not aid to children but the extension of recognition to sectarian schools as *juridically* a part of the American system of education, which they are not. The same kind of trickery is found in S. 110, a bill which purports to aid schools engaged in adult education, but also leaves the door open for aid to sectarian schools. Since the Catholic campaign is being pressed home on congressmen through letters, it is high time that the integrity of the public school system should be defended by the same means.

Who Is to Blame for Intolerance?

PICKETING can be a novelty when the pickets march before six Roman Catholic churches carrying placards proclaiming "No Salvation Outside the Church," in protest against what is alleged to be the opposite teaching of a Jesuit institution! The incident grew out of the dismissal of three lay instructors from the faculty of Boston College. This school, under Jesuit auspices, is the academic focus of the very Roman Catholic city of Boston. The three—and a fourth whose status seems at the moment uncertain—take issue with the college because, as they say, it teaches: "(1) that there may be salvation outside the Catholic Church; (2) that a man may be saved without admitting the Roman Catholic Church to be supreme among all churches; (3) that a man may be saved without submission to the pope." They have appealed to the head of the eastern division of the Jesuit order and to the pope to stop this dangerous drift toward "liberalism." The president of the college does not explicitly deny the charges, but says that the position of the four is "contrary to the traditional teachings of the Catholic Church" and leads to "bigotry and intolerance." Two of the zealous four are converts. The convert's zeal is not always accompanied by a perfect understanding of the subtleties of the system to which he has been converted. It is, for example, very bad Catholic theology to say that "the Catholic Church is *supreme* among all churches." The Catholic teaching is that there are no other churches; there is only one church and the Catholic Church is it. That there is "no salvation outside the Catholic Church" is a proposition that can be documented with great precision and from the most authoritative Roman Catholic sources. But with it must be taken another series of miti-

gating conceptions of "invisible membership in the visible church" and the excuse of "invincible ignorance." These are considerations which may be played up or played down as the situation requires. There is no particular "liberalism" in the position of President Keleher, S.J. It is the normal Catholic position, when fully understood. But this minor explosion shows how dangerously it invites misunderstanding. How many Catholic laymen can be expected to know about these little loopholes through which a few Protestants may escape damnation, if four well trained instructors could overlook them? It is not their defective theology but the whole system that tends toward "bigotry and intolerance."

Militarized Civil Life

WE MAY BE mistaken in our belief that the American people are still free to determine the issue of war or peace—the most fateful political decision a people can make. Many of our actions can be explained only by recognizing that we are proceeding on the assumption that whether there will be war or peace depends entirely on Russia. Russian leaders in their turn seem to be acting on the assumption that the issue depends entirely on us. This is a perilous state of affairs, for it ignores the fact that each nation still possesses an area of freedom and therefore of responsibility. It is highly important that we use the freedom we still have for peace.

The American people should know by this time that there is a "point of no return" on the road to war, and that this point is reached long before war is declared. It is passed when events take on a momentum of their own, when everything that is done for peace or "defense" just accelerates the slide toward conflict. It is passed when the idea of inevitability becomes firmly rooted in the mind of the people, when the ordinary citizen abandons the idea that he is responsible, before God, for his choices.

I

Today we are closer to that point than we like to admit, but we have not yet passed it. So there is still reason to discuss the proposal contained in the book, *Civil Defense for National Security,* which may be obtained for a dollar from the Superintendent of Documents, Government Printing Office, Washington 25. This 300-page volume is an official report to the secretary of defense from Russell J. Hopley, director of the office of civil defense planning. It represents the work of a civilian committee of 45, assisted by four army officers, of whom three are related to the general staff. It is popularly known as the Hopley Report, and it gives a detailed plan for immediate mobilization of all civilians in the defense establishment.

The basic idea of this plan for civil defense is stated in the letter which transmitted the report to the secretary of defense. "In the event of a future war which might come to our shores," the letter says, "all of the people and all of the facilities and all of the skills and energies of the nation must be used to the fullest extent. To successfully carry out this program will require the cooperation of every man, woman and child in this nation. It is on such principles that civil defense must be erected and it must be with such a requirement that its organization be perfected." In other words, it is *total* war that is being planned. Do the American people realize what that means?

This book offers a blueprint, so that if any American fails to realize how completely his life and the nation's will be regimented it is his own fault. It points out that preparations for total war are already so far advanced that only the adoption of a system of civil defense is necessary to complete the government's plan. We have a "unified" National Military Establishment, a National Security Council to determine policies and a National Security Resources Board to mobilize manpower and materiel. We have a Munitions Board to process materials into instruments for destruction and a Research and Development Board to invent and develop new methods of annihilation. All that remains is to secure the cooperation of "every man, woman and child in this nation." That is to be accomplished through this organized civil defense.

II

Civil defense is to be organized nationally, by states and by communities. The planners anticipate that our cities will be hardest hit, whether the attack comes by bombers, guided missiles, submarines or by saboteurs. Since "fire was the great destroyer in World War II," their plans for fire fighting are comprehensive. The report points out that in few bombed cities of Germany and Japan "was the destruction less than 20 per cent of all buildings, and in some cities of Japan the destruction was over 90 per cent. In cities where the greatest fires were started, there was also great loss of life; for example, 60,000 fire deaths resulted from attacks on Hamburg in July 1943." It might have added that later nearly twice as many were burned to death in Tokyo, but since it was our planes which did that burning, it is perhaps not surprising that no reference is made to it.

The report anticipates that the atomic bomb will increase the fire hazard in American cities. The defense planners are pretty grim about the prospect. "Even though total or near-total destruction within a city is anticipated, plans for conventional fire operations are not necessarily wasted effort. It must be assumed that destruction will be only partial in many instances, and that it will require numerous and successive conventional bombing raids, many tons of guided missiles or a number of atomic bombs to completely devastate cities of the United States." Obviously the 80,000 firemen this nation already possesses are going to need reinforcement.

In the same way, it is pointed out that many other services will require great expansion. Medical and health organization alone will call for enormous additions of personnel and means. The report suggests that medical officers plan to use moving vans for ambulances, since nothing less can handle large numbers of casualties. *"In crowded urban areas, deaths, disability and suffering resulting from enemy action can easily exceed any which has ever been experienced by armies."* The doctors will have to deal with everything from the birth of children in assembly areas to the identification of the dead. "Problems of maternal and child health will reach huge dimensions in the event of severe local disasters or mass evacuation of cities. . . .

Bodies of the dead should be removed as soon as transportation of the living injured has been completed. A system of dispersed morgues should be planned. . . . Mass burials are undesirable but may become necessary in the event of huge catastrophes. Mass cremations should be avoided except when ordered for the protection of public health."

In its section on radiological defense, the report estimates that each atomic bomb dropped on a densely populated industrial area will cause 100,000 casualties. "Assuming lack of warning of attack and consequent inability to utilize available shelters, little can be done to protect persons within 3,000 yards of the point of bomb detonation from the extreme radiation hazards existing at the moment of actual explosion." Precautionary measures are prescribed for the entire area within six or eight miles of the explosion and for an "immediate downwind area" of 50 miles. An elaborate organization is outlined for minimizing panic caused by atomic attack. The point here is that the use of atomic bombs in war is assumed, that it is conceded there is no defense against them and that all efforts of civil defense consist in saving as many as possible of the survivors from contamination.

It is impossible here even to mention the variety of subjects examined in this official program for civil defense. They include, in addition to fire and medical services, the mobilization of radio and other methods of communication, the expansion of police services, including unexploded bomb reconnaissance, and the organization of wardens for every block, area, city and state. An elaborate setup of engineering services is planned, one of whose duties is to erect bomb-proof control centers for civil defense. Rescue services are outlined and a civil air patrol is proposed. The transportation division is to list every vehicle and must undertake to provide for evacuation of entire cities if necessary. One of the recommended procedures is a national registration of every individual in the country.

III

Here then we have nothing less than a system of police government which this office of civil defense planning proposes to set up to include every person in the nation. It is not something that is proposed for war, but is to be set up in time of peace. It recognizes that the old distinction between military and civil life disappears in time of conflict, and it proposes to go as far as possible to eliminate it in advance of conflict. But it fails to recognize that the distinction between democracy and dictatorship must still stand.

A national office of civil defense planning has already been set up by the secretary of defense. The Hopley Report seeks to get the state legislatures to pass laws for this purpose, and it includes a model draft of the civil defense act every state legislature is expected to enact. This proposed statute will set up a state civil defense agency, give the governor extraordinary powers and provide authority for mutual aid among political subdivisions. One of its provisions will bestow legal immunity on the states or political subdivisions, and, except in cases of willful misconduct, on their agents or employees who are engaged in any civil defense activities, so that they are not "liable for the death of or injury to persons, or damage to property, as a result of such activity." Shades of Hitler Germany!

So this system of government will have the power of life and death over persons as well as authority over property. The proposed statute provides the equivalent for the civil defense organization of the articles of war for the armed forces. So far as we have been able to discover, the Hopley Report has nothing else to say concerning what would happen to civil liberties if it were adopted. Ten panels of experts in various fields were consulted in its preparation. One of these panels consisted of 13 eminent lawyers. Their concern for the Constitution seems to have been confined to making certain that it will be sheltered in a safe place in the event of attack. But is the Constitution ever safe unless it is kept in practice under all circumstances?

If war is accepted as inevitable, the complete regimentation of civil life must be accepted as its corollary. But it is still not too late to ask whether democracy can be defended by the militarization of all civil life. Is it not better to run the risks of proceeding on the assumption that war can and must be avoided than it is to destroy by our own hands the very thing we say we want to protect?

A New Approach to the Atomic Problem

NEXT WEEK The Christian Century will begin publication of six articles which seem to us exceptionally important. These will deal with the control of atomic energy. They have been written by two scientists who participated in the original Manhattan Project, from which came the bombs that dropped on Hiroshima and Nagasaki. They offer a desperately needed new approach to the problem of saving mankind from atomic annihilation. Because the issues in the control of atomic energy are so involved, and because all attempts to solve them have so far ended in failure, a frightening number of otherwise intelligent citizens are beginning to say that they are sick of the whole subject, that they are convinced nothing can be done about it, and they are lapsing into a cataleptic indifference that may last until an atomic world war starts.

The articles which are to appear in this paper attempt to end this fatal mood of public indifference and defeatism. The Christian Century is printing them not because it is sure that the proposals which they put forward offer a final solution for the atomic crisis. They are, however, proposals which, if widely discussed, will start men's minds exploring in new directions. And in view of the virtual stalemate which has overtaken the discussion of all other proposals, nothing seems more important at present than to inject new ideas, new possibilities, into this controversy. This the authors of this series of articles—whose experience in the field of atomic research gives them the right to speak—we believe succeed in doing.

Negotiations regarding atomic energy control have reached a point of grave peril. The threat to human survival is probably more grave today than at any time since the first atomic bomb dropped—more grave than most Americans realize. In the United Nations there is a virtual

deadlock in the discussions which have been under way since the Baruch proposal, offered by the United States, was first advanced. So far has the situation deteriorated that the Western powers recommended to the recent session of the U.N. Assembly at Paris that further negotiations for an international system of control be dropped. Only the refusal of the small nations to accept such a counsel of despair has kept the issue on the agenda of the U. N. commission. But such discussions as are being continued are an empty form. No one expects them to accomplish anything, and accordingly they will not accomplish anything unless something is done to lift the whole problem to-a different level.

I

Meanwhile, Russian fears are rising. Russia interprets the gigantic American arms budget, with the insistence in Congress for even greater expansion of the airforce than has been asked by the administration, as evidence that the United States is preparing a huge air armada to carry destruction everywhere throughout the Communist countries. In Russian eyes the North Atlantic Treaty, stripped of all window dressing, is a plot to establish advance bases in Scandinavia, on the Baltic and along the shores of North Africa from which to launch this air-borne atomic avalanche. Mr. Gromyko and the other members of the Russian delegation will use the current session of the U.N. Assembly as a sounding board to spread this terror throughout the world.

While the Kremlin thus whips up fear and the spirit of desperation on its side of the line, nothing is being done on our side to lessen the rising tension. As a matter of fact, our national leaders seem to be doing much to increase the feeling that the hour of doom rapidly draws near. The U.S. airforce sends its latest giant bomber on a non-stop flight around the world, and General LeMay states that the purpose was to prove that we can now drop an A-bomb anywhere on earth. Airforce headquarters announces that 70 targets for atomic bombing have been picked out in Russia which can be blasted from bases in this country. American bombing squadrons have re-established their bases in Britain. President Truman warns of his readiness to order more atomic bombing if necessity requires. And Mr. Churchill crosses the Atlantic to proclaim that only American atomic war readiness is keeping the Russians under control.

There is no promise of peace in such a situation. On the contrary, it offers every reason to expect disaster. Nations which devote their energies to getting ready to fight, fight.

II

Negotiations for international atomic control appear to have stalled in the United Nations on the issue of procedure. That, at least, is what the formal record of the unsuccessful discussions so far held shows. Both the Russians and the Western powers insist that they want to set up international controls, but they cannot agree on the steps by which to do it. In essence, their divergence is this: Russia holds that our stockpile of bombs is such a menace that it dare not open its country to any system for international inspection and control unless we will first destroy the bombs we now have; the United States and its allies hold that Russia must agree to such a system and see it put into operation before we dare give up the military advantage which possession of the bombs gives us. At Paris Mr. Vishinsky modified the Russian position somewhat. He said that the Soviet Union is ready to agree that the system of international inspection and control shall be established simultaneously with the destruction of America's stockpile of bombs. But that appears to have done little or nothing to end the stalemate.

We believe, however, that this dispute over the procedure to be adopted only masks the real nature of the deadlock. The real trouble is mutual lack of confidence. We simply do not trust the Russians. And most Americans are convinced that we have plenty of reasons for not trusting them. The Russians do not trust us. And they cite a long bill of particulars to prove that they have plenty of reasons for not trusting us. There is the real core of the crisis, and no diplomatic formula can explain it away or exorcise its baneful influence.

This issue of atomic control, we are convinced, cannot be worked out at present on any basis which requires mutual confidence between the United States and Russia. There simply is no mutual confidence on which to proceed, no matter what form of words might be written into some as yet unwritten treaty. Even if Mr. Vishinsky's recent concession were to lead to adoption by the U.N. commission of a slightly altered version of the Baruch plan, putting that plan into effect under existing conditions would probably increase rather than lessen tension. Any system which required the flooding of hypersensitive nations with a horde of inspectors would be a constant breeder of new suspicions and resentments. We can just hear the United States Senate or the National Association of Manufacturers sounding off on the day the U.N. decided to turn loose an army of Russian inspectors in the mines, factories, mills and laboratories of this country! What would happen when a similar army of American inspectors sought to cross the Russian border?

III

Confronted thus by the underlying realities of the present deadlock, it should be clear that what is needed is a program which will stop our tragic progress toward atomic war without requiring either mutual confidence or an elaborate system of inspection infiltrating the entire economies of the two countries. This program must be of a sort that can go into effect quickly, and it must be capable of implementation no matter whether the Russians give a prior agreement to participate. Yet it must, of course, offer a reasonable hope of protecting the interests of the free nations.

This is a large order, but we are not yet ready to say that it is an impossible order. In the series of articles by Cuthbert Daniel and Arthur M. Squires which is about to appear in The Christian Century there will be outlined the most hopeful suggestion for filling this order we have seen. The authors of these articles have no illusions about the Russians. They are no more sentimental than Mr. Churchill in appraising the men in the Kremlin. They know, also, how far the United Nations is from being a genuine world authority. In fact, they know that as matters now stand, if anything is done to end the atomic

menace the United States must do it—alone, if necessary.

In other words, the key to atomic control is to be found not at Lake Success but at Washington. Mr. Daniel and Mr. Squires are making a proposal to Washington that is new and radical. But the longer we ponder it, the more we are impressed by its possibilities. It represents a clean break with the Baruch plan, and an equally clean break with the alternative proposals which the Russians have brought forward. It is based on a comprehensive knowledge of atomic energy developments up to the present, an informed expectation as to what the scientific and technological future holds in this field, and a great faith and belief in the effective good will of the American people. And it is infused with one vital element lamentably lacking from most discussions of atomic control—imagination.

We trust, therefore, that our readers will give this coming series of articles, "A Road to Atomic Peace," an especially careful reading. After they have read it, we hope they will pass it along to others. We hope that they will make sure their representatives in both branches of Congress and those in administrative government posts digest this series. And we hope that it will form the basis for discussion in countless clubs, forums and classes throughout the rest of this critical year. Unless the discussion of atomic control turns in a new direction, there is little chance of stopping the drift toward catastrophe. And there is not much time left.

The Bull Pen

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the baseball season is with us again and the joyous sound of wood against horsehide is heard over the land, I recall one of the high moments of my career. For I have had my moments. I once talked for half an hour with the manager of a Major League Baseball Team. True, he couldn't get away from me, as he was wedged in on the seat next the window in a crowded railroad car, and I was on the outside seat.

We talked of curves, knuckle balls and Texas leaguers, and finally reached the subject of the bull pen. The bull pen, as everyone except possibly Great-Aunt Matilda knows, is a space, usually fenced in, in a corner of the outfield, to which reserve pitchers are sent to "warm up" in view of the possible collapse of the pitcher when he can't find the plate or is being hit all over the lot.

I asked the manager what effect it has on a pitcher when he sees another pitcher warming up to take his place. He said that some pitchers get more jittery than ever and begin dealing out bases on balls with generous abandon, while others tighten up and sail the ball over the plate with the deadly aim of an Annie Oakley. It must be a tough place for a pitcher to be in, hearing the thump of the ball in the catcher's mitt out in the bull pen and realizing that any pitch may be his last for that game.

Then I got to thinking what might happen if the bull pen were introduced in other realms than baseball. What effect would it have on a preacher if he knew there was another man warming up out in the Sunday school room, ready to step into the pulpit and displace him whenever his points got going wide of the congregation? The chances are, I think, that most preachers would not go to pieces, but would pitch with fresh fervor and drive, with speed, curves and control. A bull pen in a church might be a means of grace.

Or how would an editor feel if he came across the office boy warming up out in the cloakroom, batting out on the old Hammond typewriter an editorial on America's foreign policy to take the place of the one the editor was writing mid toil and tribulation? What effect would it have on a business man or a teacher if he knew that the next room was a bull pen in which his successor was getting ready to take his place?

Of course, that is just what is happening everywhere. Josephine Lawrence in her novel, *The Sound of Running Feet,* portrayed vividly the feelings of people in an office fearing that any day they might be motioned to the bench and someone else put into their job. The running feet were not those of a Hound of Heaven, but of a Hound of Elsewhere—the feet of someone running to take over their job.

Perhaps the bull pen is responsible for a large part of the good work being done in the world. It keeps us on our toes. We can readily see the disastrous effects that often come from a lifetime tenure of a job. Church history would be very different if there had been no life offices, if all popes and archbishops had been forcibly retired in the seventh inning.

By the way, who is warming up in your office to take the place of

Yours, SIMEON STYLITES?

To Moses

I TOO have looked upon the Promised Land
Where milk and honey flow in rich abound,
And watched with hunger and with helpless hand
The precious substance tossed upon the ground.

Those who could never drink the full, full cup,
Nor sense the richness of the table spread,
Take lightly of the food that lifts men up,
While aching souls cry starvingly for bread.

If you had never seen the burning bush
Or heard one voice that wakened you from sleep,
There would have been no firm, relentless push
That drove your spirit on across the deep.

You might have walked contented, just as I,
Who gave no thought to purpose or to plan . . .
Earth's calm self-satisfied exist and die
With little vision of the rise of man.

But once we glimpse beyond the secret veil,
Once eyes have followed up the rugged track,
For better or for worse, to win or fail,
There is no turning now or going back.

Who climbs the mountain height seeks peace no more,
He hears the silences that cry aloud.
He answers, going through the open door,
Trusting the fiery pillar and the cloud.

MARY E. LINTON.

The Catholic Church and Annulment

By Paul Blanshard

ALTHOUGH Roman Catholic teaching emphasizes the permanence of marriage, the Catholic annulment system provides many loopholes for escape from marriages that do not conform to priestly standards. Most non-Catholics are familiar with the church's rule of no divorce for a consummated Catholic marriage, but they are not so familiar with the Catholic annulment system. Many non-Catholics accept at face value the official church propaganda on annulments which creates the impression that the Catholic hierarchy does everything possible to preserve marriage and the home.

It is true that the Catholic hierarchy does everything possible to preserve the orthodox Catholic home, but under its policy on annulments and separations it does not always preserve a non-Catholic or partially Catholic home if the choice lies between Catholicism and the home. The canon law on separation (Canon 1131) permits Catholics to separate not only on the grounds of adultery and habitual crime but also on the ground of simple difference in religious conviction "if one party joins a non-Catholic sect; or educates the offspring as non-Catholics."

Grounds for Separation

This rule is so sweeping that Catholics may separate with priestly sanction if one parent sends the child to an American public school without the priest's permission. In some cases, in fact, such an act is also a ground for the complete nullification of a mixed marriage. (See Canon 1070 and cases. The cases and the canon laws referred to in this article are outlined in detail in T. Lincoln Bouscaren, *Canon Law Digest* [Bruce; imprimatur, Cardinal Stritch], and in Bouscaren and Ellis, *Canon Law* [Bruce; imprimatur, Archbishop of Milwaukee].)

When a Catholic home is broken up, and children are involved, Catholic priests are directed by Roman rules to place the children if possible with the innocent party—but not if the innocent party is a Protestant or a Jew. The canon law says that "if one of the parties is a non-Catholic, the Catholic party is to have charge over them, that they may be raised as Catholics, unless the bishop decides differently for the sake of the welfare of the children, always safeguarding their Catholic education" (Canon 1132).

This rule explains why in the domestic relations courts of the United States Catholic charitable organizations frequently fight for the placement of children with the guilty parent in a separation proceeding when the guilty parent is a Catholic and the spouse is non-Catholic. The theory behind this policy is that a bad Catholic is a better risk as a parent than a good Protestant or Jew. Likewise, in placing dependent children, even when the choice lies between a first-class semi-Catholic foster home and an inferior Catholic home, Catholic authorities choose the latter, and insist that American Catholic parents cannot be classified as Catholics unless they have been married by a priest. In New York city this policy, because of the shortage of available orthodox Catholic foster homes, has led to the dumping of large numbers of Catholic children in the overcrowded wards of city hospitals, while the hierarchy steadily opposes the development of good foster homes by the city's department of welfare on the ground that such a development is "totalitarian."

Misleading Statistics

The annulment of an American marriage in an American state court is a serious business, and annulments are rarely granted without proof of coercion, fraud or some physical disability such as impotence. The Catholic annulment system, which exists altogether outside the system of American law, is much more lax than the American system, and it is based largely on ecclesiastical technicalities which have no direct relationship to the moral values in marriage. There is almost no type of marriage that cannot be annulled somehow under the complex rules of the Catholic marriage courts if a determined litigant uses money, patience and ingenuity in constructing a plausible case. The church's annulment statistics tell only a fragment of the real story.

The Roman Rota, the highest church court, to which all marriage cases go on final appeal, announced in its annual report for 1946-47 that in ten years it had granted only 335 marriage annulments and rejected 498. This report was given great play in the American press, and the casual reader was left to infer that the Roman Catholic Church grants only a few score annulments a year in the whole world. Actually the number of annulment cases which reach the Rota is trifling compared to the thousands of cases in which annulments are granted by local ecclesiastical courts or by bishops, and from which no appeal to the Rota is made by either party.

Annulments in Local Diocese

When a Catholic American wishes to have his marriage annulled by his church—usually to marry another Catholic—and he believes that there may be some technical ground for annulment, he goes to his priest and asks for a decree. If the case is simple, the local bishop, often acting through a subordinate, grants the annulment himself without any trial. If there is some doubt about the facts in the case, the Catholic goes to a local church marriage court of three judges, usually priests, chosen by the local bishop. If the annulment is denied by majority vote in this local court, the petitioner can appeal to another three-man church court of the archbishop of the province. If the petition is again denied, he can appeal to the highest court, the Roman Rota, chosen by the pope. The process of appeal is prodigiously long and quite expensive, and few Americans bother to use it.

Any Catholic who has married a non-Catholic without getting his spouse to promise that all their children will be reared as Catholics can easily secure annulment of the marriage from a local bishop without any judicial for-

malities by proving that this original marriage was not "correct in form." The canon law says that such a marriage is null and void from the beginning, so the priest does not need to submit the case to a tribunal. He delivers for a suggested minimum contribution of $15 a one-sheet "Decree of Nullity," after making sure that the former marriage was actually performed in the way described. This one-sheet decree describes the legal American marriage as a "marriage attempted," and concludes: "I the undersigned delegate of the Bishop of the diocese of ———, according to the instructions laid down by the Sacred Congregation of Sacramental Discipline on August 15, 1936, declare that the aforesaid marriage was null and void before God and the Church."

When Annulment Is Easy

Any Catholic who has married anybody, Catholic or non-Catholic, before a Protestant minister, Jewish rabbi or justice of the peace can get his marriage annulled by this short-form decree simply by proving the facts of his marriage. The church declares that all such marriages are void for Catholics even when the fact of the possibility of easy annulment is one of the reasons for choosing this type of ceremony. So the irresponsible party in a marriage is allowed by the church to use his own irresponsibility to gain release from an obligation—a principle which is flatly at variance with the ethical principles of American law.

The Catholic annulment system requires no proof of misconduct on the part of husband or wife, and a perfect marriage can be annulled as easily as an imperfect marriage if the canonical form can be proved "incorrect." Past irregularities in marital conduct often provide the most direct road to Catholic annulment. When Tyrone Power, a Catholic, married a second Catholic wife, Linda Christian, in Rome on January 27, 1949, with a special blessing and reception by the pope, eight hours before his first marriage to another Catholic woman had been terminated by a Los Angeles court, the timing was a non-Catholic blunder, but the priestly casuistry was traditional. Mr. Power's first marriage had not been performed by a priest, so it could be annulled quickly without any appeal to the Rota or any embarrassing notation in Catholic statistics. By compounding the irregularity of marrying a divorced woman and then getting a divorce from her, Mr. Power achieved annulment and remarriage in a church which prohibits divorce!

A 'Moral' Annulment

There are at least half a dozen devices in Catholic canon law for annulling mixed marriages without formality. When a Catholic marries a Jew without special dispensation, the marriage suffers from what is called the "diriment impediment of disparity of cult," and can be quickly annulled. When a Catholic marries a Protestant without priestly blessing, the marriage can be annulled without formality because of the milder prohibitory impediment called mixed religion. Thus the Jewish marriage is one step lower than the Protestant, but both are classed as non-existent when a Catholic who was married without a priest wishes to dispose of a non-Catholic spouse and marry another Catholic. The children of the annulled Protestant or Jewish (or civil) marriage are all considered illegitimate unless a Catholic priest brings them into the fold by an approved formula.

One of the oddities of the annulment system is that even a formal Catholic marriage can be annulled for what is called the "diriment impediment of crime." If, for example, a married man who is planning divorce commits adultery with a girl whom he promises to marry, and later marries her according to his promise, he can get this marriage annulled even if his first marriage was terminated by death instead of divorce. The priests argue that the man's association with his second wife began in "crime," and that this justifies an annulment on "moral" grounds (Canon 1075). Thus the ordinary rules of chivalry are completely reversed. The assumption that a man who seduces a woman has a special obligation to offer marriage is discarded in favor of a purely casuistic concept which allows the guilty person to use guilt as a shield.

Although the many bargain-counter annulments secured directly from local priests and bishops in one-sheet decrees are not entered in the church's public statistics and reports, the church has admitted that these easy annulments constitute the overwhelming majority of all annulments granted to Catholics in the United States. The pope through the Sacred Congregation of the Sacraments has sent a special warning message to the American hierarchy criticizing the "alarming disproportion" between these easy annulments and those handed down in formal trials (William J. Doheny, *Canonical Procedure in Matrimonial Cases* [Bruce; imprimatur, Archbishop of Milwaukee], II, 676).

Elastic Devices

When short-cut annulments, granted by summary process, are not available, the church provides a number of special, elastic interpretations of marriage vows which can be used retroactively to declare a marriage null. One of these elastic devices is the theory that there must be "interior consent" to a marriage. There is sound common sense in such a theory in cases of fear and coercion, but the priests have stretched it to include many cases of apparently valid marriage in which a married person changes his attitude toward his or her spouse long after marriage, and then announces that he never consented to the marriage in the first place. This was the theory on which Consuelo Vanderbilt's marriage to the Duke of Marlborough was annulled after they had lived together for twenty-five years.

The hierarchy has developed the theory that the failure of either party to consent to a single Catholic essential in marriage may void the whole affair from the beginning. Any Catholic, for example, can obtain an annulment if he can prove that in entering marriage he made it a condition that he should not have children, or that the parties agreed that they *could* get a divorce if the marriage proved unsuccessful. In such cases, the hierarchy holds that the parties to a marriage never actually consented to full marriage, since they made a mental reservation about two Catholic essentials, children and indissolubility.

It is easy to see how simple annulment might be under such a rule. The priests do not require proof that the annulling mental reservation was ever disclosed to the other party to the marriage. The Roman Rota said in a case which was confirmed on July 30, 1924, that "an intention,

even on the part of only one of the parties, *though not manifested to the other* [italics mine], if it includes the obligation itself regarding any of the three essential blessings of marriage; that is, children, indissolubility or fidelity, renders the marriage null" (Bouscaren, II, 311). On November 28, 1928, the Rota granted annulment to a Catholic girl who married a Protestant infected with syphilis because they agreed that they should not have children on account of the danger to health involved. The annulment was granted not because of the syphilis or the desire to separate but because of the couple's "intention to exclude the obligation" of having children.

Similar reasoning makes it easy for a Catholic marriage court to find a pretext for annulling a Protestant marriage on the ground that the bride and groom "excluded the obligation" of indissolubility when they took their vows. Virtually all American Protestants are at least aware of the fact when they marry that they can get a divorce if their marriage turns out to be a failure. If they admit this to each other, and recognize its implications, either party is morally free under Catholic theory to terminate the marriage and marry a Catholic. This was the theory applied in the famous Marconi annulment case.

In perspective there seems little to justify the Catholic system of annulment as it is maintained on American soil under Roman jurisdiction. Legally it is pure surplusage, since all Americans, Catholic and non-Catholic, must go to American courts for effective release from any marriage not terminated by death. The Catholic system creates a double standard for marriage annulments, supposedly above the moral level of American law but actually on a lower moral level, since annulments in the Catholic system frequently have no relationship to the moral values of marriage or to the character of the parties involved. In more than half of all American Catholic annulments the decrees of annulment are penalties imposed on the parties in a marriage for the violation of a church rule. How many such annulments there are in the United States nobody knows. The church is entitled to keep its annulment statistics secret so long as Catholic annulments have no recognition in American law.

There are some signs that American Catholics are beginning to rebel against the elaborate artifices of the church's annulment system, as they have rebelled against the hierarchy's dicta on mixed marriage and birth control. It is becoming increasingly difficult to get competent priests and lawyers to participate in the tedious make-believe of the Catholic marriage courts. Many Catholics would like to apply modern standards of social therapy to marital difficulties instead of the unrealistic norms of Roman ecclesiastical law.

When, in 1938, the Roman Curia heard rumblings of a modernist protest against the archaic annulment system, the warning from the Congregation of the Sacraments to American bishops chided American officials for a tendency "to consider the ecclesiastical tribunal as a kind of clinic for unhappy marriages where the judges are bound to adjust situations at all costs, or at least with exaggerated leniency." American Catholic laity could not officially reply to this warning, since they have no voice in the control of their own church, but they replied in the only manner possible. They continued their quest for happiness with increasing disregard for the artifices of the established annulment system.

Whither British Theology?

By Cecil Northcott

THAT there have been strong and clear movements in British theology during the last twenty-five years is a common conviction among theologians who are able to survey the manners and modes of their calling. An attempt to do this has been made by a group of younger theologians working in conjunction with the Faith and Order department of the British Council of Churches. What does this analysis reveal?

The big fact in the new tenor of British theological thought is the rediscovery of the Bible as a living fact in the gospel and the church. This rediscovery—and that word is not too strong—has lifted the Bible away from the studies of the documentary critics and has restored it to its rightful place as the directive base of theology. This has certainly brought British theology much nearer to Continental thinking, clearing away the oldtime criticism that British theologians were not really aware of the Scriptures except as textual critics.

As this investigating group points out: "There is a common conviction that the acceptance of literary and historical analysis does not invalidate the claim of the Bible to be the record and the instrument of God's word to mankind. This conviction, in which Catholic and Protestant theologians are agreed, has however served to expose another point on which agreement is less complete. The authority of Scripture rests upon its character as a revelation of the Word of God, but the idea of revelation is being found in acts rather than in propositions. The tension between a historical and a dogmatic valuation of Scripture must always be a major concern of theology which must never be oversimplified. The Bible, however, is not first a source book for the dogmatic material of the faith. It is rather the 'sacred history,' the record of facts of supernatural potency. In the factual sequence of this history we see continually the transcendent action of God in preparing a people to receive the final disclosure of himself in the Incarnate Word."

In discerning this, and in displaying the truth, the present British theological method is to let the Bible speak for itself, and not to cloud the vision with varying confessional theories about it. In fact, British theology is singularly free from great influential figures who demand reverence in the present because of their own mighty past. Luther and Calvin, for instance, are only indirectly in-

fluential, and the mention of their names does not set up rigid confessional standards. Consequently the reference in biblical studies is to historical rather than to dogmatic standards.

Does this freedom affect the theology of the church itself? Undoubtedly there is a marked flexibility in staking out the claims to catholicity of churchmanship; or, as the group puts it: "Those whose churchmanship might be thought the most rigid are frankly recognizing that no part of the church can claim a present monopoly of catholic truth. The way forward lies not in some false syncretism among divergent conceptions of the church, but in a common search for the true essentials of the apostolic testimony. In this search the partial contributions of different traditions have an essential place. They must neither weaken nor blindly reassert their own experience and convictions, but share in a common discovery, in and through these 'forms of the church,' of the true and essential form."

This recognition that the true fullness of catholicity may yet be discovered adds to theological thinking a zest and adventurousness which are displayed also in the growing influence of the ecumenical movement. The two movements are acting and reacting on each other in a way which is full of lively promise.

Where Agreement Has Been Reached

There is, for instance, according to the group, a "marked Protestant concern for the doctrines underlying catholic ministry and sacraments, and a corresponding concern among catholic theologians regarding the great concepts of grace and redemption. The value of more formalized schemes of reunion at the present stage has been doubted, but the more private interchange of thought and writing between Anglican and Free Church theologians, and also between Anglican and Orthodox, has shown a deepening appreciation of the need for common search in the respective traditions of worship and church order." In other words, the church traditions are influencing each other, and in Britain, where there has never since the Reformation been one master and controlling tradition, this movement may have marked possibilities in the search for a synthesis.

Some of the areas of common acceptance in British theology are set out by the group in this manner:

> The church is a divinely created community, rather than in any sense an institution found necessary by man.
>
> The church is more than an instrument of the gospel. It is part of the gospel. Salvation is salvation into the life of the Spirit in the community.
>
> The relationship of the believer to Christ is always a relationship within the church. "Christian experience is ecclesiastical experience."
>
> The church is the reconstituted Israel of the Messiah. It is of the essence of the intention of Jesus, and continues the old Israel while transforming it by redemption into the new Israel. It is worthy of note that this recognition of the church involves the priority of the whole church over its local congregations.
>
> The church is primarily inward and spiritual—a relation of men with God through Christ in the Spirit. But since it exists in time, it must be embodied in a visible community. The contrast of the "visible" with the "invisible" church is misleading.

It is at this point in discussions about the order of the church and the necessity of an ordered succession of a qualified and authorized ministry that the sharp divergences occur. On the one hand is the emphasis on the freedom and creative activity of the Spirit, and on the other the conviction "that the gospel was specifically entrusted to a selected company, and was not an open commission." Hence the need to safeguard an ordered succession in order to preserve the apostolic testimony.

Ministry Divinely Appointed

The investigating group believes that in Britain we have passed on from the 19th century view of the ministry as an office of human appointment to the right view of it as a divine gift, "a ministry of the Word and Sacraments." "Ministers are thus called, not only as servants of the community, but as stewards of the mysteries of God—the mystery of God Incarnate. There is a growing concern for a fuller understanding and sharing of the sacramental life in the churches of the Reformation. There is also a growing emphasis upon the ministry of the Word as integral in eucharistic worship. Where such worship receives increasing prominence, the place of preaching within and as part of the liturgy becomes re-established."

It is therefore in the actual life of the *koinonia* that the biggest differences emerge, and they are not all explained away by habit and upbringing. To some it appears obvious that only one type of ministry is possible within the Body of Christ, while others claim that in any given age the ministry must vary "without invalidating its essential form or departing from a true succession." To some it seems that this means the necessity of an episcopal ministry, while others regard bishops as a matter of human expediency. But the group believes that one factor of great importance has emerged in their discussions about the ministry, and that is a new understanding of the "priesthood of all believers." This is an understanding which they see becoming general among theologians of varied traditions.

Deep Cleavages in Worship

These areas of agreement, however, must not be allowed to screen the deep cleavages which exist in the church, especially when it comes to the test of worship. It is easy to remark airily that until the church learns to worship in unity there can be no hope of effective unity. True enough. But it is precisely at that point that Christians divide company. As this group says: "Changes which may appear doctrinally or historically valid may yet break down in the actual test of use in worship, not merely owing to conservatism of opinion, but from the fact that by that test the changes are shown to be unsuitable to the true purpose.

"The main stream of British theology has flowed through the minds of those who, for the most part, have come to their study with lives disciplined and directed by the worship and life of a particular communion, and have continued their work in identification with that life and worship. As a result, many theologians have been led to re-examine the formularies of their denomination in the light of their biblical study, and have desired to see how far the forms of the church that they have known have succeeded in giving expression to biblical truth, or even were designed to do so."

It is this readiness to investigate, to re-examine and search for truth which is the most hopeful sign in British

theological thought today. No old rut is being occupied merely because it is old and holy. The Bible as a renewing and reirrigating power is restored to its primary place in theological thought and church life, a movement inspired by Continental thought but owing much to the place the Scriptures have always held in British theology. There is, fortunately, no mighty prophet dominating the theological scene in Britain, so these movements are freed from personalities and "schools of thought" which are the plague of the Christian church. Differences are deep rather than wide, but they are recognized, and the two big hopeful factors in the recognition are the place of the Scriptures and the growing insights revealed through the power of the ecumenical movement.

Would They Shake Hands Today?

By Sherwood Eliot Wirt

FEW READERS of church history can forget the dramatic scene that took place in Marburg castle, Germany, one autumn day in 1529. A politically ambitious German prince had prevailed upon the leaders of two reforming movements to try to reach an understanding. From Switzerland came Ulrich Zwingli, the spearhead of the Zurich reformation, with his ablest colleagues. From Saxony came Martin Luther, equally well flanked by theologians.

A mighty torrent of words issued in the ensuing debate. Some agreements were reached, but other points of tension were highlighted, the outstanding clash being over the words of Christ, "This is my body." Suddenly, by mutual consent, the debating ceased. Zwingli cried, "There are no people on earth with whom I would rather be in harmony than the Wittenbergers," and offered his hand to Luther. But Luther, feeling that a foundation of understanding had not been established, turned away with the remark, "You have a different spirit from ours."

Has There Been a Change of Heart?

Thinking of this ecumenical tragedy recently I wondered, "What has happened in the last 420 years? Has any progress been made between the groups that chose at Marburg to go their separate ways? Has there been any change of heart?" I sent letters to fifteen of the leading scholars and denominational leaders in the United States who trace their spiritual ancestry through Luther or Zwingli. Two-thirds of them replied.

The questions were provocative. I asked the Lutheran leaders whether they thought Luther's attitude at Marburg was correct; whether they would have modified it; whether Luther was right in telling Zwingli that his spirit was "different"; whether the Lord's Supper was still a dividing issue; and whether they would if asked try to bring the two groups, Lutheran and Reformed, into some kind of practical fellowship.

The Reformed and Presbyterian leaders were asked whether they thought Zwingli's attitude was right; whether they thought his motives were primarily political; whether compromise was possible on the Lord's Supper issue; and whether they on their part would accept a challenge to weld the Lutheran and Reformed groups into practical fellowship.

The five Lutheran leaders were unanimous in their opinion that Luther's stand was correct. Only one suggested a qualification—that Luther's attitude might be restated "in such words that they would not appear to be a harsh judgment upon those whose interpretation of the Scriptures differed from my own." All but one Lutheran reply indicated that there was indeed a "different spirit" between the two groups. The dissenting opinion was: "Often the Reformed churches have displayed the spirit of Luther and not infrequently Lutheran churches have displayed the spirit of the Swiss delegates."

There was complete agreement on the question of the Lord's Supper. One leader expressed the general sentiment: "Much as they love their Reformed brethren, Lutherans cannot give up their conception of the real presence." All are convinced that Zwingli's symbolic interpretation of the Lord's Supper was erroneous. One Lutheran leader admitted that "when it comes to individual thinking on the part of many of our people, and perhaps even some of our pastors, the line of demarcation [on the Lord's Supper] between Calvinists and Lutherans is perhaps hardly distinguishable." But he immediately added, "This does not admit of a compromise on the official doctrine of the church."

Hold Zwingli Was Right

Of the five men of the Reformed tradition who replied, three were leaders of the Evangelical and Reformed Church and the other two were moderators of the Presbyterian Church, U.S.A., and the Congregational Christian Churches, respectively. All of them agreed that Zwingli's attitude was right, ecumenically speaking. Three were certain that his motivation was not primarily political. One remarked, "It is hard to say what motive was in Zwingli's mind—I think both unity spiritually and protection politically blended."

On the issue of the Lord's Supper none of the Reformed leaders took an emphatic doctrinal stand. One wrote, "I could not accept the narrow Lutheran view," but added that he felt the matter was not of vital importance in keeping the churches apart. Another commented: "To me the Lord's Supper is meant to be shared by every one of his followers. [It] should bring churches together, never keep them apart." A third believed that many Lutherans and most Reformed people "are no longer interested in the metaphysical bases of the sacramental controversy"; and a fourth comment was, "It is a pity that Melanchthon and Calvin were not the leaders who met at Marburg."

The final question was: "If you were asked by church authorities to call a Marburg colloquy today, would you make an effort to bring the various Lutheran and Reformed churches together in some kind of practical fellowship? If so, would [you] compromise . . .?"

Would There Be Compromise Today?

The answers to this question brought the two attitudes into bold contrast. The five Lutherans were opposed to compromise in any form. "Principles are not compromisable with impunity," wrote one. Another was more explicit: "Any practical fellowship with any church would have to be on the basis of acceptance, without reservation, of the three ecumenical creeds and the Augsburg Confession." One leader felt that "the only solution conceivable at such a colloquy would be that either our Reformed brethren would persuade us that our attitude toward the Word of God is wrong, or that they could be persuaded that theirs is wrong." However, this same leader went on to point out, "my own church body is a charter member of the World Council of Churches. That's 'some kind of practical fellowship,' isn't it?" The Lutheran position was again illustrated by this reply: "I believe in a practical fellowship of worship . . . there is so much that we Lutherans and the Reformed have in common. . . . On the other hand I am still a believer in . . . Lutheran pulpits for Lutheran pastors only. . . . There can be no heterogeneous or conglomerate testimony or teaching of the way."

Contrariwise, all the Reformed leaders seemed quite disposed to yield at points. "I am always ready for a compromise," wrote one. "Compromise, of course," said another. All showed an intense interest in promoting the ecumenical movement, but some were convinced that it would be impossible to attain theological agreement between the two groups. As one expressed it: "German theologians spent four days at Eisenach discussing their differences and arrived exactly nowhere. Despite this fact they did agree to effect a practical fellowship through the organization of the Evangelical Church in Germany. A practical fellowship . . . can be established without arriving at a compromise position [by] respecting the individual's own conviction." Another leader stated that he was not interested in discussing organic union with the Lutherans, but rather "cooperative undertakings of life and work." Still another said he would like to reconvene the Marburg meeting to show that Zwingli and Luther were not as far apart as they thought they were, and to bring in neo-orthodox insights.

At Least They're 'Brethren'

The feeling was pronounced among Lutheran leaders that church union is not nearly as important as the proclamation of the gospel. Few Christians would disagree with them on that point. The Reformed leaders, however, strongly indicated that they do not consider Lutheranism an adequate interpretation of the gospel. They admire Martin Luther—so did Zwingli and Calvin—but not enough to be called Lutherans.

The questionnaire answers brought some hopeful ecumenical expressions from both sides. The expressions are genuine; there is no hint of political pressure today as there was at Marburg, where the shadow of Emperor Charles V was always felt. Personal relations have also improved; the insults have been forgotten and the two groups refer to each other as "brethren." One Lutheran urged, "Our churches should get together . . . as Christians seeking to explore ways and means of giving a more effective witness to the Christian gospel."

Despite these expressions, however, it is something of a shock to discover that four centuries have made so little difference in the relations between the Lutheran and Reformed churches. If a Marburg colloquy were to be called today it could apparently quite easily result in another ecumenical tragedy, with some 20th century churchman speaking those fateful words, "You have a different spirit from ours."

Those who answered the questionnaire, some briefly and some at length, were: P. O. Bersell, president, Augustana Evangelical Lutheran Church; Franklin Clark Fry, president, United Lutheran Church; J. A. Aasgaard, president, Evangelical Lutheran Church of America; P. H. Buehring, professor of church history, Evangelical Lutheran Seminary of Capital University, Columbus, Ohio; Edgar Carlson, president, Gustavus Adolphus (Norwegian Lutheran) College, St. Peter, Minn.; Reinhold Niebuhr, Union Theological Seminary, New York; George W. Richards, Lancaster Seminary, Pennsylvania; L. W. Goebel, president, Evangelical and Reformed Church; Jesse H. Baird, moderator, Presbyterian Church, U.S.A., and president of San Francisco Theological Seminary; Helen Kenyon, moderator, Congregational Christian Churches.

VERSE

Spring Walk

CALM EARTH uplifts white flowers to the hand,
Thrusts out new green. A day that weaves delight
Shatters the rigid hull that binds the sight,
Spells magic in the breast. A flashing wand
Above the meadow points the quiet way—
Through reeds and burst of green, we come, where clay
Knuckles round strength of tree, and leaves are blown
In light that arrows to the body's bone.

CELIA DIMMETTE.

Henry David Thoreau

SERENITY is yours, O Concord Sage,
And Yankee wisdom born of granite hills.
You are the living conscience of an age
Which molded men of stern yet hopeful wills.
From stream and pond, from leaf and flower and vine,
From skies cold-fired with stars, from misted wood,
From searing blizzards' frozen arctic whine,
You worked such alchemy of inward good
That we are heirs to untold legacies
Of priceless counsel—simple rules of life
Resolving our self-bred perplexities
And pledging true simplicity to wife.
Such rock-ribbed, muscled strength must now, again,
Fulfill our need for self-reliant men.

GEORGE EDWARD HOFFMAN.

BOOKS

A Brief for South India

THE REUNION OF THE CHURCH. *By Lesslie Newbigin. Harper, $3.00.*

THE ABLE and highly esteemed author, well known in the circles of ecumenical thought and action, sets before himself two distinct though related objectives: first, to depict the nature of the church and of its unity and continuity, and to make clear the basis upon which actual union must be achieved; second, to explain and defend the South India scheme, which is now more than a "scheme," since the Church of South India (embracing Anglican, Lutheran, Methodist, Presbyterian, Congregational, Baptist and Syrian elements) formally came into existence on September 27, 1947. For the first of these tasks, Dr. Newbigin is qualified by thorough theological and historical scholarship, a complete commitment to the cause of Christ and the church, and a profound conviction of the importance of reunion. For the second, he has been prepared by many years of service in India as a missionary of the Church of Scotland, and by active participation in the prolonged negotiations leading to the formation of the Church of South India, in which he is now bishop of Madura and Ramnad.

These two aspects of the discussion are not separated in distinct parts of the book, though the table of contents suggests that they are. Rather, the two are interwoven throughout. This is no disadvantage for the thoughtful reader. On the contrary, it makes it the easier to put the South India program of union to the test of the general principles which are affirmed.

To that portion of the total discussion which deals with the imperative of union, the essential nature of the church and the basis of a comprehensive fellowship of Christians in one church, so many adjectives of approval might properly be applied that the reader of the review would suspect exaggeration. Most readers of the book will, I believe, agree that the praise is fittingly bestowed. The mutual exclusiveness of churches is declared to imply a confession "that common membership in Christ is not *by itself* enough to hold men together in one fellowship." If the church made such a damaging admission, or by its actual practice showed that it held such a view, "how could it confess to the world that Christ is its only redeemer?"

Confronting either a secular or a pagan society, "the church has been forced to consider what is its real basis of unity, and what it is that marks it off from the pagan world." And here is the inevitable answer to that inquiry: "The church is not primarily an association constituted by the agreement of its members on a number of points of belief and practice, but simply humanity reconstituted by its redemption and regeneration in Christ. That which is constitutive of the church is this fact of redemption and regeneration, this new relationship with God effected by the atonement wrought by Christ on the cross." The various existing groups of Christians are separated from each other, "not simply by the fact of redemption and reconciliation in Christ, but by a whole variety of different shades of belief and piety." What the world sees when it looks for the church is "a series of particular associations based on a series of beliefs and practices which largely contradict each other and, taken together, cancel each other out."

Differences of belief must be acknowledged and respected. They can be neither ignored nor compromised. "When, however, the grounds of difference are made the ground of *separation*, when rival factions and ultimately rival denominations are organized on the basis of these differences, then what has come into existence is a society of a different order, a society not spiritual but carnal, not founded upon the work of the Spirit but on some work of man—some system of ideas or some tradition of practice or piety." It is with difficulty that I refrain from quoting more. I was nurtured on these principles, and have never seen them more effectively stated. Christian reunion and world evangelization must be both the fruits and the signs of "a return to the heart of the gospel itself."

So we come to the plan of union which produced the Church of South India. The impulse to that union was precisely the convictions which have just been stated. The specific arrangements were something quite different. In the exposition of them, Dr. Newbigin (who should now be called Bishop Newbigin) writes a brief which seems to be directed chiefly to the Lambeth Conference of 1948, to persuade it that the Church of South India is sufficiently episcopal to be entitled to intercommunion with the Anglican church. If that was the purpose, it failed, for Lambeth took the opposite action. The brief is also directed, more or less, to the non-Anglican Christian world, to prove that South India has surrendered no Protestant liberty. Different readers will doubtless view this argument with different degrees of credence and skepticism. The impression that it leaves on this reader is that the Church of South India has achieved unity between episcopal and non-episcopal elements by becoming, for all practical purposes, an episcopal church but with liberty for holding whatever *theory* of episcopacy each individual's theological and historical judgment may approve.

That interpretation is fortified by this statement: "While at the time of the union the church will include a large number of ministers who have not received episcopal ordination, it is agreed that the intention and expectation of the uniting churches is that eventually every minister exercising a permanent ministry in the united church will be an episcopally ordained minister. . . . Those parts of the church which have left the historically continuous succession now return to it. The union is not the creation of a new 'merger' by independent groups. It is the return to a broken unity. The united church will be within the historically continuous succession of episcopal ordination and consecration."

This did not satisfy Lambeth. Perhaps it will satisfy those groups which are willing to take the ground that it is not essential to believe that episcopacy is essential, but is only essential to have it.

It would be unfortunate if any doubts about the cogency of the argument for episcopacy in South India should obscure the value of this book for its discussion of the nature of the church, the early history of episcopacy in relation to the church, and the basic principles of Christian reunion.

W. E. GARRISON.

Books in Brief

FROM VERSAILLES TO POTSDAM. *By Leonard von Muralt. Henry Regnery Co., Hinsdale, Ill., $2.00.* This, with several other volumes in Mr. Regnery's excellent "Humanist Library," got lost among the shelffuls of books that accumulated last summer while the literary editor was in far places. If the failure of the peace treaties after World War I can teach us anything that will help toward avoiding a similar (and worse) failure after World War II, this scholarly analysis of the diplomacy of 1919 and after has value. The author is a Swiss professor at Zurich. The crucial error at Versailles, he thinks, was the effort to exclude Germany and Russia from the European family of nations. This ultimately made them allies long enough to precipitate a new war. He does not regard the Versailles treaty, with all its weaknesses, as explaining or excusing the rise of nazism; neither does he note the failure to enforce the conditions of Versailles as a contributing cause of the later conflict.

CHURCH AND SECT IN CANADA. *By S. D. Clark. University of Toronto Press, $4.75.* A century and a half of Canadian church history as interpreted by a professor of sociology who takes Troeltsch's famous "church type" and "sect type" as the framework for his analysis. That is a bad start. It leads the author into the use of language which seems insolent to any but Episcopalians and Roman Catholics—for these have the only real "churches," the others being mere "sects"! I am sure he does not mean it so. Being a sociologist, he is concerned with the difference between religious organizations which, with their parishes and dioceses, profess responsibility for entire areas and all the people in them, and those organizations which hold themselves responsible primarily for persons who are voluntarily members of them. The practical importance of this distinc-

tion fades where the "churches" are minority groups in their own areas and the "sects" develop a sense of social responsibility.

OUT OF EXILE. *By Soetan Sjahrir. John Day, $3.00.* Not often does one have opportunity to review a book by a current author who has his picture on a postage stamp. Mr. Sjahrir has been so honored by the Indonesian Republic within the very few weeks since this book was published, though not on that account. Yet the two events are not unrelated. The stamp (which carries also a picture of Jefferson) signalizes his services as an advocate of Indonesian independence and later as premier. The book is the story of his experiences, and of his country's, in the years before and during his confinement as a political criminal in a Java jail, and subsequently in the formation of a government and the organization of opposition to the Japanese during World War II. His current activity is as representative of Indonesia in the United Nations and as spokesman for his country as against the revival of Dutch colonial domination.

GLEE-WOOD: PASSAGES FROM MIDDLE ENGLISH LITERATURE FROM THE 11TH CENTURY TO THE 15TH. *Translated and arranged by Margaret Williams. Sheed & Ward, $6.00.* The Norman invasion brought into English speech and writing the Romance element which, blending with the Anglo-Saxon that was already there, produced that curious alloy known as the English language. Actually, not much "English" was written until the middle of the 12th century, and then it was a "Middle English" which requires translating for the modern reader, but by the 15th it had developed into a form not too hard to read, as in Chaucer and the mystery plays. This volume is a good anthology of rather short extracts from the literature of these four centuries, with summaries, explanations and relevant historical data contributed by the author, who has done much more than merely to translate and arrange the material. In making her selections, she leaned strongly toward the religious writings of the period.

THE HOLY QURAN, WITH ENGLISH TRANSLATION AND COMMENTARY. *Vol. I. Distributed by the Ahmadiyya Movement in Islam, 220 S. State St., Chicago, $12.50.* This impressive work is "published under the auspices of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah, by the Sadr Anjuman Ahmadiyya, Qadian, India." It was produced in India. The present volume (the first of three) contains 276 pages of introduction to the Quran (Koran to most readers of English), and 968 pages of Arabic text with parallel English translation and commentary, linguistic and theological. Since perhaps few readers of this paper are sufficiently familiar with the Arabic language to avail themselves of the remarkable aids here offered to its study, the organization which issues the book may be more interesting to them than the book itself. The Ahmadiyya Movement, the only active missionary movement now at work in Islam, was founded in 1890 by Hazrat Mirza Ghulam Ahmad, in the Punjab. "He claimed to be the Mahdi whose advent was foretold by the Holy Prophet Muhammad and the Messiah whose advent had been foretold in the Bible and in the Moslem Scriptures." The "second successor," named above, is his son. This son, born in 1889 and now resident in Pakistan, was described in prophecy as "the Word of God." The expectation of his followers is: "The greater part of the people of Europe will become Moslems and will believe in Hazrat Ahmad, the Promised Messiah and Mahdi. All other religions will give place to Islam and Ahmadiyyat, and will in the end almost cease to exist. The earth shall be inherited by Hazrat Ahmad's followers, and the followers of other religions shall be few in number and shall occupy humble positions." Many communities have been established, and the publication of this splendid edition of the Quran is evidence that they are not without resources.

PREACHING AND THE DRAMATIC ARTS. *By E. Winston Jones. Macmillan, $2.00.* The reference in the title is not to the use of religious plays in the pulpit but to the preacher's use of methods, in the preparation and delivery of his sermons, which will evoke feeling. Cold information and logical thought, even about the most sacred subjects, do not by themselves change attitudes and furnish motivation for the improvement of character. Assuming that others will sufficiently exhort the preacher to give attention to facts and logic, Mr. Jones directs his thought to the need for emotion and to the techniques by which the man in the pulpit may make his hearers feel as he feels, as well as think as he thinks. An interesting and intelligent discussion, well documented by references to authorities in both psychology and homiletics. W. E. G.

CORRESPONDENCE

'But Don't Quote Me'

SIR: Thank you for your very illuminating editorial on the Cleveland conference. God have mercy on the world if the church also fails!

The Christian Century should be congratulated for keeping us aware of the problem of government pressure on the church, and of the danger that justice may be swallowed up in expediency while the church looks the other way. The church should be both the spearhead and the last frontier of justice, peace and humanity.

[NAME WITHHELD.]

[The writer asked that this letter be published without his signature "since, as an officer of a national committee, I have to be circumspect in this matter."—THE EDITORS.]

Smug Bishop?

SIR: The Christian world always receives with interest the articles of Francis J. McConnell. The main thesis of his latest, "Heresies I Have Known" (April 6), may fairly be paraphrased as follows: My time has been one of many controversies, marked especially by the appearance of "lecture platform" infidelity, evolutionism and higher criticism. Many were disturbed by these. I, however, saw that they—all of them—were tempests in a teapot, and was never moved by them. Time has now vindicated the correctness of my view, for the positions advanced by these movements are now all but universally accepted. Heresy is really advance truth, heroically stated.

Can it be that Dr. McConnell really means to be as smug as he appears as he suggests that the movement with which he has been long associated represents a final and unquestioned triumph in theological thought? Does he mean to reject as inconsequential any of the reactions against conventional theological liberalism? Has he, perhaps, been on a journey while a revolution has occurred, a revolution which has challenged the very foundations of classical modernism? Has he pondered the words of Benjamin Whichcote: "The longest sword, the strongest lungs, the most voices, are false measures of truth"? One of my professors in Harvard Divinity School, a man far to the theological left, often said: "The major denominations of today lack the internal vigor to either institute or prosecute a heresy trial." Worth pondering. HAROLD B. KUHN.

Asbury Theological Seminary,
Wilmore, Ky.

Simeon: Don't Read This!

SIR: I do not know how much you pay Simeon Stylites for his weekly contribution, but it is not enough.

Orange City, Fla. DAVID A. DENSLOW.

From Japan

SIR: Would you mind giving me a short space for my letter in poor English? I would like to comment on Rebecca W. Evans' letter in Jan. 26 issue regarding rearmament question of Japan.

I am a little ashamed to say there are some people who still clings to the dream

TOWARD A REBORN CHURCH

Walter Marshall Horton

This book on the momentous new developments in worldwide Protestant church life is delightfully informal and full of facts. One chapter is a lively personal report of the First Assembly of the World Council of Churches and successive ones delineate next steps for a reborn church in a disordered world.

$1.50

ABOVE ALL NATIONS

American Edition edited by Devere Allen

A unique anthology of 200 true stories of the heroes of goodwill which has the double virtue of being good to read as stories and of supplying very usable illustrative material.

$2.00

THE REUNION OF THE CHURCH

Lesslie Newbigin

"As one of the founders and first bishops of the South India United Church, Dr. Newbigin speaks out of the greatest, most far reaching experiment in Christian unity our generation has seen. What he says in his book has been tried out in the test-tube of this great experiment." — WALTER MARSHALL HORTON

$3.00

at your bookseller

Harper & Brothers

49 E. 33rd St. • New York 16, N. Y.

of militaristic revival of Japan among our nation, but I would like to say I don't want our country to be once again armed with formidable and terrible weapons of killing our brethren.

I am one of those who take pride in new constitution. KEIZO MITSUZUMI.

Ikuei High School,
Nara City, Japan.

Other Foundation?

SIR: With keen interest I have read the articles about Protestant and Catholic relations in France by Jean Bosc. May that relationship prosper! However, I was amazed at the statement in his second article: "After all, the churches of the Reformation are the churches of the Bible, and it cannot be said that they ever abandoned the sacred book *which is their foundation.*" (My italics.)

So strong a defender of the Bible should know better. Luther never took such a position. Furthermore, the Bible claims no such place for itself. For instruction in matters of faith and doctrine the Bible is exceedingly valuable, and to that end Luther applied it very diligently. But Christ Jesus, the risen and living Lord and Savior, is still the "church's one foundation," and not the Bible. ARTHUR E. FROST.

St. Ansgar's Ev. Lutheran Church,
Waterloo, Iowa.

Jewish Nationalism

SIR: It seems to me that Dr. Burrows' frank discussion of Jewish nationalism (March 30) is more confusing than enlightening. As a member of the Christian community he has the right to assert that "in choosing the way of nationalism rather than the spiritual Kingdom of God which Jesus proclaimed, the Jewish people . . . was untrue to its own heritage." It is probably also true that "as Christians we believe that Christianity . . . is true Judaism . . . denationalized, universalized, spiritualized." But if this is so, then that other form of Judaism which insisted on the retention of its ethnic and national character is precisely the kind of Judaism with which Dr. Burrows wants Christianity to live in peace as good neighbors. This is the kind of Judaism with which Jews have lived ever since the days of Jesus. If they had not done so—i. e., if they had accepted Jesus—there would have been no Jews, either in the religious or in the ethnic sense of the word. It is particularly difficult to understand why, according to Professor Burrows, Christianity should reconcile itself with the existence of Judaism as a religion, even though that religion denies the most fundamental tenet of Christianity, but "should make clear and emphatic its disagreement" with Jewish nationalism.

Perhaps the confusion in Dr. Burrows' consideration of Jewish nationalism arises from an inadequate definition of Judaism, of the Jewish community, and of nationalism. There is an impression throughout the article that Professor Burrows does not recognize the existence of a Jewish community and a Jewish culture aside from Judaism. But the overwhelming majority of Jews do, Dr. Burrows to the contrary notwithstanding.

While it may be that Christianity ("Judaism denationalized") is theoretically incompatible with nationalism, it is also true that the Christian world is divided into nations, that these nations have been most intensely nationalistic, and that Jews—both religious and secular—have been the victims of this nationalism. In view of these tragic facts, it is hardly realistic or just for Christians to demand that Jews, out of loyalty to some ill-defined mission, renounce the protection afforded by national independence and remain scattered in many lands and among many peoples where again they can easily be singled out as scapegoats for the particular problems faced in those nations. KARL BAEHR,
Executive Secretary.

American Christian
Palestine Committee,
New York, N. Y.

Did Paul Say It?

SIR: In evaluating the comparative authority of I. Cor. 11:8-9 as quoted by Dr. Niebuhr in "An Answer to Karl Barth" (Feb. 23), the parenthetical character of I Cor. 11:3-16 should be considered.

As one follows the development of Paul's teaching in the 10th chapter one sees that there is no break between verses 1 and 2 of chapter 11, and if you by-pass the dicta on women's rights you find that the development of the previous thought goes on smoothly with no sign of a joint. The passage reads:

"1. Be imitators of me, as I am of Christ. 2. I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you. 17. But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse."

In this juxtaposition you have the "I do not commend you" set over against the "I do commend you." It is my belief that the passage, vss. 3-16, is none of Paul's, but a sheet written by some misogynist which by some hap intruded itself into Paul's teaching on eating.

Lexington, Mass. MERLIN W. ENNIS.

Protest from a D.P.

SIR: Dr. Charles A. Siler in your March 23 issue casts a slur on recent European arrivals, also doctors, by questioning whether they are "ready to practice in our sparsely populated needy states." This shows such abysmal ignorance or malice that I beg to make a factual correction.

I came to this country in 1941. My ship landed in Seattle. I offered my services to the territory of Alaska; refused because of lack of citizenship. By painful, shocking trial and error I found out what Dr. Siler must know — that Oregon, Washington, Texas, Oklahoma, Louisiana and many

more underdoctored states refuse any and all foreign medical graduates, whatever their status as to citizenship, service in the armed forces or special qualifications.

Certificates of the National Board of Medical Examiners, which by agreement ought to give reciprocity in the said states, are brushed aside like worthless pieces of paper.

The American Medical Association has acted as an apologist for and defender of the shabby and parochial restrictions placed by pressure groups in the most needy states on the settlement of physicians trained abroad. Socialized medicine *is* a monstrosity and we have to fight it intelligently. But the failure of the A.M.A. to advocate vigorously a selection of doctors for licensing and hospital staff membership solely on the basis of merit and capability bears sorry fruit in popular resentment and misunderstanding of the A.M.A., even when its intentions are good.

Please withhold my name, as I am engaged in a fight to force the —— licensing board to grant me a license to practice in this needy and truly deserving state.

[NAME WITHHELD.]

Don't Expect Too Much

SIR: Many church publications are being flooded with a warm tide of sentimental accounts concerning the D.P.'s. Our response should be generous, but not simple-minded. From personal experience harboring an early arrived D.P. family and helping them get started, we have this counsel to pass on:

Do not expect all D.P.'s to be grateful. They have lived on hand-outs from international agencies for four years and in Europe have gained a lurid idea of America. Exaggerated word about the generosity of local congregations has passed by personal letters through the camps. As a result, *some* D.P.'s will expect lavish treatment and will calculate what they can get for nothing.

Do not expect your D.P.'s to be open-minded. Some will be infected with bitter anti-Semitism as a result, in part, of nazi propaganda. Some Balts are eager to see the U.S. soon embroiled in war with the U.S.S.R. as a way to regain the independence of their native land. Bitter and brutal experiences often warp judgment.

Do not expect all D.P.'s to be absolutely truthful. Many have had to resort to falsehoods in order to protect themselves and their relatives. Immune to arrest by German police, D.P.'s have occupied a privileged position. D.P. camps have often been the center for black marketeering and smuggling. Graft in administration of governmental aid has had its corrupting effect.

Do not expect your D.P.'s to be religious. Many have had only superficial contact with a state church. A few deliberately take advantage of the generosity of church agencies and individuals, but are personally indifferent to the Christian faith. There will be some "rice Christians" among them.

However, you can expect reasonable

OUTSTANDING BOOKS on Social and Religious Issues

Religion and Education Under the Constitution

By James M. O'Neill, Professor of Speech, Brooklyn College

Reinhold Niebuhr says: "I know of no treatise which will do more to clarify the mind of our citizens on this vexing issue of the relationship of Church and State in America." *Professor Ray A. Billington*, Northwestern University, says: ". . . required reading for all concerned, and all Americans should be." A brilliant and carefully documented study of the problem of separation of church and state, in which the author challenges recent Supreme Court opinions as threats to one of our basic civil liberties. **$4.00**

American Spiritual Autobiographies

Edited by Louis Finkelstein, President, Jewish Theological Seminary

Fifteen noted Americans who have made outstanding contributions to American life here reveal in intimate, personal terms what they believe in and why. "The mere listing of contributors is cogent proof of the stimulating viewpoints that have gone to make the symposium, to say nothing of the hard-earned wisdom that made it possible."—*New York Times Book Review.* **$4.00**

The World Must Be Governed

By Vernon Nash, Vice President, United World Federalists

"An indispensable report from the debating front, to which Mr. Nash has carried the case for federal world government with devoted energy, of all the common objections raised by conservative, timid, or cynical doubters, and of the best and most far-seeing answers to them."—*Carl Van Doren.* ". . . a convincing argument for world federation."—*Cord Meyer, Jr.*, President, United World Federalists. **$2.50**

Discrimination and National Welfare

Edited by Robert M. MacIver, Professor of Sociology, Columbia University

What price do we pay for racial and religious discrimination? Eleven noted authorities here consider some neglected economic and moral repercussions—both here and abroad—from our discriminative policies in such areas as housing, education, courts, labor unions and churches. Among the contributors are Robert M. MacIver, Elmo Roper, Theodore Brameld, Milton R. Konvitz and Roger N. Baldwin. **$2.00**

At your bookstore or from

HARPER & BROTHERS • 49 East 33rd St., New York 16, N. Y.

Write publisher, Dept. 32, for complete catalog of Spring Books.

Selected by

Religious Book Club, U.S., and Religious Book Club of Great Britain, S.C.M. Press Ltd.

"Urgently needed, this book is the most trustworthy guide that has yet appeared to the great issue of today—Communism vs. Christianity."

—Religious Book Club

Christianity and Communism

John C. Bennett

"A forthright analysis of the schism in civilization that is sundering mankind into two camps."—*New York Times*

"It is brief, to the point, adequate in its treatment. Do not pass it by."
—Gerald Kennedy

"By all means get this book and read it."—*The Lutheran*

"A clear, convincing book. His analysis of Communism is alone worth the price."—Henry Smith Leiper

"A calm, penetrating discussion shedding light on a subject which usually generates only heat."
—Saturday Review of Literature

"A masterpiece of an unprejudiced, balanced, and understanding analysis."
—Paul Tillich

"A clear, straightforward statement . . . . merits careful attention."
—Presbyterian Life

"A keen, searching analysis . . . . lucid, vivid, illuminating."
—Joseph Fort Newton

"A good study book for local church groups."—*World Call*

"It could serve as a textbook for adult forums and classes."
—Friends Intelligencer

"Here is a book every clergyman ought to read." ***—International Journal of Religious Education***

$1.50

Order copies for your own use and for resale to members of your study groups from your church bookstore

Association Press

347 Madison Avenue New York 17, N. Y.

assurance that your D.P.'s will be physically healthy. And you can expect them to be just as human as the lepers, Samaritans, twisted cripples and Galilean fishermen whom Jesus healed and loved.

Philadelphia, Pa. GUSTAV K. WIENCKE.

From Luxembourg

SIR: I just ended reading the article "Bright Childhood Memories," by Charles R. Joy, in your edition of Feb. 9. It looks to me there is somebody in the States who knows something about the European children, their situation and their dark daily life. I saw and I'm seeing every day what the U.S.A. did for us. My brother-in-law is the Protestant priest in Luxembourg city and he is getting very many gifts for the poor people in this small country. We are all feeling in the heart that on the other side of the sea are friends, and we know that "friend" is a big word.

We know these things because we can use our brains, but what can a child think? Each child needs a teacher, and a bad child needs a very good teacher. Most of the children over here are bad. They were not born bad; no, they learned all bad things in their short life. That is the reason why they are not lost; they can be saved for a better life. So it is necessary to have teachers who teach them with love, with very much love, the better way of life. But where is the man or where are the men who start to found such a teacher-organization?

I just want to say to you many thanks for the article in your paper, and hope that there'll follow many other of the same kind.

Luxembourg. GUSTAV UHDE.

Clearly Crystallized

SIR: As a Methodist layman without the benefit of theological training and the insight which accrues from such training, I have been struggling for the past two decades to achieve a clarification of my Christian beliefs as a guide to my attitudes and actions in this confused world. May I thank you for publishing the clearly crystallized statement of position by Dr. Ferré which appears in your issue of March 23. Also for your clear interpretation of the recent miserable conference at Cleveland.

St. Louis, Mo. EUGENE E. SEUBERT.

Is It Isolation?

SIR: One can heartily agree with the thesis of Albert E. Suthers' article (April 6) and at the same time regret that he chose the particular incident he relates as the springboard for his plea. The church of which I am pastor has on occasion permitted the use of its sanctuary by the local Christian Science church for public lectures. If anyone has inferred endorsement of the theology of Christian Science from that fact I am unaware of it.

This particular incident raises a host of delicate problems. During the war when the London City Temple was destroyed by bombing an Anglican church (whose name I forget) offered its facilities to Dr. Weatherhead and his congregation. That gracious offer did not mean that the theological differences between Congregationalism and Anglicanism have been overcome. Each maintains its own witness but each supports the freedom of the other to make its witness. What of the numerous instances when Jewish congregations have given haven to churchless Protestants, and vice versa?

It seems to me that the key word here is not tolerance but freedom. I may be intolerant of Christian Science theology and at the same time defend its right to win adherents to that which I regard as error. If Methodists can be lured away by a single lecture (or many) then their own theological foundation is rickety.

But an even larger issue is involved here. Are we to preserve theological purity by isolation? We deplore that in the Roman Catholic Church. My major quarrel with the Christian Scientists is not that they propagate ideas which I believe to be erroneous but that they steadfastly refuse to engage in free discussion with non-Scientists of those ideas. Will not the revival of theology be hastened when the clergy and laity of all churches sit down together, and in a spirit of good will, discuss frankly their respective theological positions? The only alternative to such discussion is isolation, theological arrogance, denominational competitiveness, and "feudin', fussin' and fightin'."

FREDERICK B. EUTSLER.
United Church,
Raleigh, N. C.

Christian Science

SIR: An article entitled "Theology *Is* Important" by Albert E. Suthers which appeared in The Christian Century of April 6 contained references to Christian Science which are so contrary to fact as to require some comment. Christian Scientists do not "deny the sufferings and death of Jesus" nor that the material body dies. Innumerable citations could be given to illustrate. The whole second chapter in *Science and Health*, entitled "Atonement and Eucharist," explains the point clearly. I shall quote a few selections. "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us—yet Jesus spares us not one individual experience if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine love."

Christian Science recognizes death as the "last enemy" to be overcome and that Jesus did overcome it for himself and for others, by his understanding of life eternal. Christian Scientists do not think of the material body as man—that spiritual man whom God made in his image and likeness, having dominion over all the earth. They

daily grapple with sin and suffering realistically and effectively. They handle evil in the only way it can be successfully mastered, fearlessly, faithfully conscious of the supremacy of God, good.

Chicago. OLIVER W. WOODARD.

Same Principle?

SIR: As a Catholic layman I thank you for the editorial of April 6, "Barth and Rome." It is a well known fact that Catholics were not represented at the conferences at Geneva, Lausanne or Amsterdam, although invitations were extended, and some also remember that the pope forbade a resumption of the Malines conferences between Cardinal Mercier and the Anglicans. If Fr. Jean Daniélou had possessed Barth's correct application of the principles involved, all would have been well, but sentimentalism leads to folly.

In the same issue ("Theology *Is* Important") Albert E. Suthers is deeply moved by the action of a Methodist church in inviting a Christian Science church to use its facilities in which to propagate its peculiar teachings, which are in violent opposition to the cardinal teachings of Methodism. I believe that Mr. Suthers is justified in his objections. By the same principle, the Catholic Church treats those outside its fold.

Portland, Me. EDWARD P. TWOMEY.

Who Has $1,445?

SIR: A unique world flight spanning three continents and touching a fourth is being sponsored by Youth Argosy, a nonprofit educational agency. Conducted by Mr. and Mrs. Monroe Smith, founders of American Youth Hostels, the purpose of this globe-circling tour is to foster understanding and good will between American youth and youth of the countries visited. Participants in the world flight will live simply, ride bicycles and be accommodated in ordinary homes whenever possible.

The 30,000-mile flight will be made on a chartered Youth Argosy plane which will depart from Bradley Field, Conn., about July 1. Since it is scheduled to last for two months, it means that about one week will be spent in the air and eight weeks on the ground. The tentative itinerary includes: Denver, San Francisco, Honolulu, Midway Islands, Wake, Guam, Manila, Tokyo, Shanghai, Hongkong, Bangkok, Rangoon, Calcutta, Bombay, Karachi, Teheran, Bagdad, Jerusalem, Cairo, Athens, Rome, Geneva, Paris, Frankfurt, Copenhagen, London, Shannon, Reykjavik, Gander and Bradley Field.

Young and old who are interested in building understanding and are in good health are eligible to join the world flight. Further information can be obtained directly from Youth Argosy, Dept. E., 366 Broadway, New York 13, N. Y. The inclusive cost is $1,445.

ERNEST LEFEVER.

Yale Divinity School,
New Haven, Conn.

TAKE TIME!

By R. L. Middleton

■ Quietly, thoughtfully, these twenty-two meditations speak to every man and woman caught up in the haste and tension of present-day living.

Here are the pattern and materials for "taking time" for God in brief sessions of spiritual rest and renewal—stories from everyday life, scripture readings, and memorable, pointed selections from prose and poetry. A dependable guide into the unhurried strength God offers every Christian—a book of many values for personal devotions and for worship services with young people and adults.

THE THEMES

TAKE TIME!
BECAUSE OF YOU
LOVE NEVER BARGAINS
DO YOU BELONG TO GOD?
"IF THOU KNEWEST"
WHAT IF I HAD SAID "NO"?
LORD, TEACH US
KEEPING IN TUNE
KNOWING THE WAY
SILENT SYMBOLS
LIKE BRIGHT MIRRORS
GOD'S INTERPRETERS
HOW MUCH DID IT COST?
AND HE HAS FORGOTTEN!
FATHER, FORGIVE US
FOUND FAITHFUL
LABOURERS TOGETHER WITH GOD
LOST AND FOUND
TOMORROW'S TREES
RING IT AGAIN
LIFE'S UNPAID OBLIGATIONS
HUNGERING FOR GOD

■ ROBERT LEE MIDDLETON—author, businessman, and active Christian layman—is accountant of the Southern Baptist Sunday School Board, Nashville, Tennessee. Throughout his many years of Sunday-school work he has specialized in worship programs, and is the author of many devotional books.

$1.50

At Your Bookstore — ABINGDON-COKESBURY PRESS

CAMP AND CONFERENCE DIRECTORS

Your campers, also, will benefit from our specialized direct-mail claim service. Let us pay their medical bills for illness and accident.

Gives each camper broad coverage • protects during travel • is easily adjusted to your situation • and is approved by camp men throughout the country • write for details.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
BROADWAY AT WAYNE FORT WAYNE 2, INDIANA

NEWS of the CHRISTIAN WORLD

Civil Rights War Echoes in South

National Debate Reflected In Argument Between Segregationists and the More Liberal Citizens

NASHVILLE, TENN., April 12.—The battles in Washington over proposed civil rights legislation have accelerated the tempo of the conflict in the south over racial discrimination. The appointment to the Senate of Frank Graham, president of North Carolina's system of higher education, is seen as a sign of progress. Dr. Graham has made the University of North Carolina the south's outstanding institution of higher learning. He has not been "radical," but always fearless and progressive, patiently and generously pursuing "the right as God gives him to see the right," a devout Christian and a real statesman.

Changing Attitudes On Ku Klux Klan

The stand of Gov. Fuller Warren of Florida in his effort to outlaw the Ku Klux Klan is a sign of the growth in the south of a protest against violence on the color line. Governor Warren acknowledges that he was once a member of the Klan and says that therefore he knows its iniquities at first hand. He labels Klansmen "covered cowards." In Georgia, however, the legislature refused to outlaw the Klan's "coverings." Some of the legislators called the Klan "a shining symbol of the southern way of life" and "an organization that saved this country during Reconstruction days." Ministers in the south generally deplore both the Klan and all use of violence in racial situations, but few make the proposed civil rights legislation a forensic battleground. Several conferences of churchmen have denounced the Klan. The South Carolina Baptists labeled it "an unnecessary organization, totally at variance with our Christian and democratic way of life."

Atlanta Newspaper Protests Miscarriage of Justice

The *Atlanta Constitution* called the freeing of the whites who assassinated Negro voters at last fall's elections a "travesty on justice." It reminded its readers that this is not merely a matter of racial discrimination, but an example of how an American citizen can be ruthlessly murdered because of his color. It warned that such lawless action, meeting no punishment, will insure federal anti-lynching legislation and the imposition of stiff penalties for officials who fail to enforce the laws.

Mobile Religious Conference Is Non-Segregated

A four-state conference of religious educators held recently in Mobile, Ala., was deliberately planned on a non-segregated basis, and more than one-third of the delegates were colored. The white leader of the conference reports that there was a "grand Christian fellowship." On the other hand, the "Southern Methodist Church," a group formed in protest against Methodist reunion, recently declared that segregation is "the will of God." In contrast to trains and buses in the south, which require segregation of passengers, the airlines practice no discrimination. At Fort Pierce, Fla., the escort at a funeral for a white veteran was made up of three white and three Negro veterans, an arrangement which brought forth a denunciation by Representative Cox of Georgia. The funeral was held in a white Catholic church, and among the pallbearers were Catholics, Protestants and Jews.

The Problem Faced by Negro Craftsmen

Recently a physician who settled in Grundy county, Tennessee, in a community where he was the only doctor, was unable to find enough help to build a home, and employed Negro workmen. He was notified by his white neighbors that "we don't allow Negroes to come into Grundy county, let alone work here." Having conscientious convictions on the race question, the doctor moved back to his native Georgia, where, for all the anti-Negro prejudices, colored craftsmen have been employed from slave days to the present. In Nashville, one of the most successful architectural and building firms is all-Negro; it has white as well as colored customers and has erected a number of large school buildings. Ten southern states now employ Negro policemen. While there has often been strong objection to their appointment, the general judgment is that they have been successful in reducing crime.

And So Forth

The National Association for the Advancement of Colored People has urged Trygve Lie, secretary of the United Nations, to refuse to permit the U.N. Food and Agricultural Organization to accept an invitation by the University of Maryland to establish offices on its campus, or at any other place where racial segregation is practiced and supported by law.

Business men in Savannah, Ga., are building a "Carver village" in honor of the famous Negro scientist. It will have more than 600 four-room houses, with modern equipment, for sale at only $100 down and $20.64 monthly payments.

The Tennessee legislature has voted $50,000 annually for the support of Meharry Medical College here under the plan for regional Negro professional schools, and other southern states are falling into line.

Negro Seventh-Day Adventists recently dedicated their 85-bed Riverside sanatorium and hospital in Nashville, all paid for without outside help. The institution is a monument to "Mother" Druillard, who founded it and endowed it with her life and worldly goods. ALVA W. TAYLOR.

To Establish Protestant Seminary in Yugoslavia

The National Lutheran Council has received word that for the first time in history Yugoslavia will have a Protestant theological seminary. Launched by Franjo Sostarec, superintendent of the Hungarian Lutheran Church in Yugoslavia, it will be opened in August at Subotica.

Join in Aid to D. P. Students

Five Portland, Ore., Churches, Five Colleges Offer 4-Year Course—Oregon Gets F.E.P. Law

PORTLAND, ORE., April 11.—Five of Portland's downtown "First" churches (Christian, Congregational, Methodist, Presbyterian and Unitarian) have announced as a cooperative project the placement of five student D.P.'s from Germany in five Oregon colleges. Lewis and Clark, Reed, and Willamette colleges, the University of Portland and Pacific University will provide four-year scholarships, and the churches will guarantee other expenses. For transportation and first-year costs, $3,500 has already been raised. The students will be selected from a group of 200 young people concentrated near Stuttgart. With a few professors, these half-starved students have established what they call "Masaryk's University College of Czechoslovak Students in Exile," by which they are striving to prevent "camp psychosis" while waiting hopefully for admission to democratic countries. The sponsoring churches have specified that among the five who come to Oregon there shall be one Catholic and one Jew. Continuing success marks the union Sunday night worship services which these five downtown churches conduct in rotating fashion. Working in close cooperation, they are constantly seeking new areas of united effort.

Oregon Enacts F.E.P. Law

Oregon becomes the sixth state to enact a fair employment practices law, the legislature having just passed the measure by a large majority. Hereafter it will be illegal for employers of six or more persons to discriminate in hiring anyone because of race, color, religion or nationality. Enforcement is vested in the state bureau of labor. During its session the legislature adopted a memorial favoring amendment of the United Nations Charter to create a limited world federal government.

Portland Enjoys (or Suffers) Law Enforcement

Elected to office by a landslide vote on a law-enforcement platform, Portland's woman mayor, Dorothy M. Lee, has reorganized the police force and initiated drastic reform policies, closing gambling joints and eliminating slot machines and punchboards. Fraternal and private clubs, as well as representatives of small business, have protested mightily against the slot machine cleanup, declaring that without profits from the machines they cannot operate. Several of the larger clubs have announced increased membership dues to make up the losses. Mayor Lee, who took office Jan. 1, is standing firm on the new policies, and public sentiment is behind her. In the November election, Oregon voters defeated a referendum for legalization of sales of liquor by the glass. Next door, in Washington, the legislature has just legalized such sales. Across the river from Port-

land, Vancouver, Wash., teems with preparations for business from dry Oregon.

Faculty Dismissals Stir State College

After "thorough investigation," the teachers at Oregon State College, Corvallis, have declared that no infringement of academic freedom was involved in President A. L. Strand's dismissal of Ralph Spitzer, chemist, and L. R. La Vallee, economist, from the faculty. At first refusing explanations as to why the men's contracts were not renewed, President Strand under pressure of public opinion declared the cause to be "professional incompetence," and pointed out that Professor Spitzer "sympathized" with the theories of genetics expounded by Lysenko of the Soviet Union. Both teachers have been prominent in Progressive party activities.

Heifers for Relief Sends Goats to Okinawa

A shipload of milch goats will leave Oregon next week for Okinawa, where they will be distributed for relief purposes. Orville Covault, Methodist pastor at Halsey, was loaned by his church to supervise the relief project, which is sponsored by the national Heifers for Relief organization. Last year's Friendship Train from this area included $3,000 worth of flour contributed by the small rural church of which Mr. Covault is pastor.

Portland Churches Enlarge Their Facilities

Over $1 million is being spent this spring on major church and synagogue building projects in Portland. Educational plants are being completed by Temple Beth Israel ($275,000), First Baptist ($200,000), First Presbyterian ($150,000) and Faith Lutheran ($100,000). New sanctuaries are being erected by Sunnyside Methodist ($120,000), First Nazarene ($150,000) and Mallary Avenue Christian ($160,000).

And So Forth

Jacob Deshazer of Madras, Ore., has returned to Tokyo to minister under Free Methodist auspices to the people he bombed seven years ago as a member of the Doolittle mission. Deshazer's plane crashed, and he was taken prisoner and sentenced to death, but was spared by Emperor Hirohito. It was while imprisoned in Nanking that he decided to dedicate himself to missionary work in Japan.

A separate state association has been organized by 28 conservative Baptist churches whose delegates were disfranchised at the Baptist state convention last November for not supporting the policies and program of the Northern Baptist Convention. They have employed a field staff.

John Pugh, formerly of South Bend, Ind., has begun his work as general secretary of the Portland Y.M.C.A., succeeding J. C. Meehan, who died in December after 17 years' service.

Student "Y" work in the Pacific northwest (four states and Alaska) is now organized in 40 of the 69 institutions of the area, with a student population of around 100,000. Paul E. Keyser is area leader.

The state supreme court has held unconstitutional Oregon's alien law of 1945, which forbade ownership or leasing of land by Japanese. RAYMOND B. WALKER.

Wonderfully helpful — inexpensive — designed for private or group Bible study

The Book of the Twelve Prophets

VOLUME I

AMOS, HOSEA AND MICAH

in the King James Version

with Introductions and Critical Notes by

JULIUS A. BEWER

Stiff paper covers, 80 pages, 5½ x 8½" Price, $.50

HERE in one light, inexpensive booklet is the text (King James Version) of the books of three mighty prophets—*plus* all the helps an adult Bible reader needs to gain an understanding of what these prophets were telling their people and what message they have for us today.

Here are the helps which you will find illuminating the text:

- **An Introduction on the Historical Background of the Eighth Century, B.C.**
- **An Introduction on Prophecy**
- **Introductions to each of the Books**
- **Outlines of the Contents of each Book**
- **Topical Headings and Subheadings within the Text**
- **Poetry set in verse form**
- **Prose set in paragraphs**
- **Modern punctuation, including quotation marks**
- **Footnotes containing:**
  - **Biographical and historical data**
  - **Geographical information**
  - **Cross references**
  - **Retranslations**
  - **Explanations to clarify the sense of each difficult passage.**

ALL of these features have been prepared by one of the great biblical scholars of our time, Julius A. Bewer, Professor Emeritus, Union Theological Seminary, and author of the ever-popular *Literature of the Old Testament.*

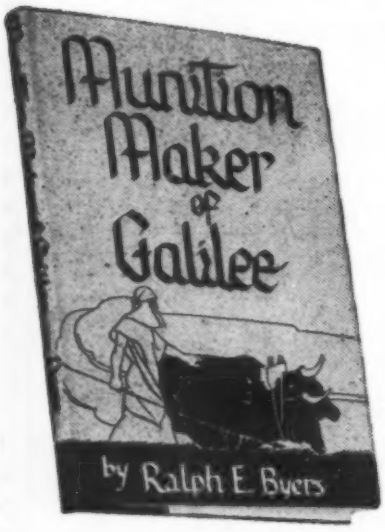
IF YOU are a minister, we believe you will find it invaluable in your own Bible study, and that you will want to recommend it to your adult and young people's Bible class leaders. If you are a layman, we believe it will give you a totally new understanding of three powerful—but little-read—books.

Order your copy today. Again the price, $.50

[This is the first issue in a projected Annotated Bible. No. 2 will contain the other Minor Prophets and will be published in July or August. No. 3, Isaiah, is scheduled for early Fall. Prices to be announced.]

HARPER & BROTHERS • NEW YORK 16, N. Y.

A Servant of Brotherhood



He would overcome evil obscenity with good words and deeds, evil munitions with good "munitions."

He would speak with the weary as One knowing weariness, with the heavy laden as One who bent under loads. So a workshop was His seminary; in toil He found word pictures. How many years were His sum of weeks at farmers' homes, erecting gates and buildings? How many nights did He help seek lost sheep?

Was it happenstance that He toiled with the main munition material, next door to a military center, Sepphoris? What munitions did He make? Are His the words of a maker of spear shafts, artillery (catapults) or army tanks (war chariots)?

Or does His speech reveal a Workman who served brotherhood by making "munitions of peace," like the gate and door, the plow and yoke?

Can we, turning His gifts into bombs to burn children, call any nation Godless?

Secretary Douglas Anderson of United Railroad Workers, CIO, calls the book "a captivating story, emphasizing the working class character of Jesus."

This little novel, by a Quaker, is published by the Church of the Brethren.

One dollar

Your book dealer, or

ELGIN PRESS Elgin, Illinois

Missions Can Aid 'Backward' Areas

Agricultural Missions Conference Told Truman Should Accept Their Help in 'Bold New Program'

PHILADELPHIA, April 14.—Ralph E. Diffendorfer, executive secretary of the foreign mission division of the Methodist Board of Missions, told the Agricultural Missions Conference in session here recently that President Truman should ask missionaries to advise him on his "bold new program" to aid backward areas. The only possible way to halt world revolution stemming from rural areas, he warned, is to offer a better substitute than communism to the underprivileged of the world. J. Merle Davis, research secretary of Agricultural Missions, Inc., reported that the results of a questionnaire sent to 150 missionaries of 28 denominations in 37 lands indicate that the church is pouring funds and personnel into cities and neglecting rural areas. "Too often missions have placed an expensive middle-class type of church in low income areas," he said.

Reports on Quakers' Service to Arabs

Clarence E. Pickett, executive secretary of the American Friends Service Committee, returned recently from the Middle East with information that Quaker workers in that area are distributing 200 tons of food daily, six days a week, among 200,000 Arab refugees. A Quaker community center has been opened in the Old City, Acre, Israel. Because the Hungarian government has indicated that its economy is now improved so that foreign relief is no longer needed, the Quaker mission staffed by British and American workers in that country, established in November 1946, has been terminated. A report from Alice Shaffer of the service committee staff after a visit to the Russian zone of Germany reveals that the contributions sent to that area have reached the people intended, who are aware that the relief was sent by Quakers. Mr. Pickett says that clothing and shoes, particularly for men and boys, are still needed in Israel, France, Germany, Japan and Poland; soap, sewing machines, yarn and bed linens in Germany, Japan and Poland; sewing machines in India and Israel; and soap in China. The Quakers are asking for qualified persons to serve in their international centers in Amsterdam, Calcutta, Copenhagen, Geneva, Jamaica, London, Paris, Shanghai and Washington.

Methodists to Open Home For Aged, Youth Center

Levi H. Zerr of Ardmore, Pa., retiring Methodist district superintendent, has been appointed by Bishop Fred Pierce Corson of the Philadelphia area to serve as director of the newly purchased Methodist church home at Cornwall, Pa. Formerly the Buckingham mansion, with 74 acres of ground including 15 acres of lawn and gardens and 16 acres of rare trees and shrubs, the property was practically a gift, since the purchase price was only $20,000. It will serve as a home for retired ministers and their wives and widows and for other aged and deserving Methodists, and will also be a center for Philadelphia conference board of education and other youth activities. The original house on the estate was erected in 1740.

Poet Gives William Penn Lecture

Jean Toomer, author and poet, gave the 1949 William Penn lecture on "The Flavor of Man" at the recent sessions of the Arch and Race Street yearly meetings of Friends. Stating that "Christ's mission is to enable men through him to grow up to God," Mr. Toomer appealed for the "upper transformation." The Race Street epistle, adopted to be sent out to Quaker meetings throughout the world, declared that "in many meetings we are conscious of an awakening of religion."

News from Presbyterian Headquarters

The Presbyterian, U.S.A., Board of Christian Education has opened a new office for women's work at 2330 N. Halsted St., Chicago, with Edith Brookmiller, assistant secretary of the department, in charge. New appointments to the board's staff are Norman F. Langford of the United Church of Canada, assistant to the editor in chief; Scott T. Ritenour of Dayton, Ohio, director of promotion for the new curriculum; and Julia V. D. Totten of Cleveland, assistant director of the department of children's work. To succeed the late George E. Barnes, the Presbyterian Ministers' Fund has elected W. A. Schnader vice-president, and R. B. Whyte of Old Stone Church, Cleveland, chairman of the executive committee. The denomination's General Council has accepted the resignation of Arthur H. Limouze as promotional secretary, as of next Dec. 31. At that time, as president of the United Stewardship Council, Mr. Limouze will leave for a visit to Europe.

And So Forth

The annual meeting of the Philadelphia council of churches was addressed by Henry S. Leiper; its church architectural conference, by Elbert M. Conover.

The Williamsport, Pa., council of churches has named as its first executive secretary Howard R. Gold, a Lutheran pastor.

The Pennsylvania Baptist convention has been holding a 10-day evangelism crusade throughout the state. George L. Hammond of Maine has become the convention's director of missionary cooperation; W. K. Morgan of Kittanning, its director of urban work.

"Preaching in the Great Tradition" was the theme of the annual conference for pastors held recently at Crozer Theological Seminary, Chester, Pa. A lecture was given by Prof. Ray C. Petry of Duke University, and the closing sermon by Eugene M. Austin of Charleston, W. Va.

Two Pennsylvania congregations, Quarryville and Willow Grove, have withdrawn from the Orthodox Presbyterian Church.

Trinity Episcopal Church, Swarthmore, devoted four Wednesday evenings during Lent to discussions on the marriage relationship for younger married couples.

Wilfred Wellock, British journalist and former member of Parliament, is touring the States speaking for the American Friends Service Committee.

CHARLES DANIEL BECKELHYMER

Protestantism Is Gaining in Mexico

1940's Census Figures, Just Released, Show 10-Year Increase; Current Estimate Over 230,000

MEXICO, D. F., April 8.—According to figures from Mexico's latest census, taken in 1940 and just released by the National Direction of Statistics, there were in that year 180,000 Protestants in this country, a gain of 10,000 over 1930. No figures on Protestant strength are available for the current year. However, several estimates have been made by Protestant leaders, some of whom place the figure at a million. There has indeed been a remarkable growth in the past 10 years. But with the last census as a basis, and considering the recent rate of increase, between 230,000 and 250,000 is considered a fair estimate of current Protestant strength.

Conversion of Indians Reduces Alcohol Sales

A letter from James G. Dale of the Mexico Indian Mission gives an idea of the impact of Protestantism on the lives of simple people, such as the Indians. "Recently a prominent citizen living near Chapulhuacanito in the state of San Luís Potosí, where 300 persons have accepted the gospel, confessed that we had ruined his alcohol-making business," Mr. Dale writes. "Once he could sell thousands of pesos of alcohol locally, but now he has to ship it to Mexico City. The Indians do not drink alcohol, because they have become Christians. He says we have just ruined his business, and we are glad of it."

Government Establishes Literacy Schools

Nearly 1,500 new literacy schools will be established by the Mexican government this year, particularly in the states of Chihuahua, Durango, Guerrero, Zacatecas and Jaliaco. Three hundred specially trained teachers have already been assigned to conduct them. More than 600 teaching centers have been opened with government subsidies in Mexico City and its suburbs alone. Half of these centers also receive aid from private sources.

Remove Education Director After Catholic Parade

Strictly following the government's policy on separation of church and state, the governor of Durango has removed from office the state director of public education because he participated in a public Roman Catholic demonstration March 13 and sponsored it to a certain degree. The demonstration included a parade with marchers carrying placards reading "Long live the Pope," referring to Cardinal Mindszenty's trial and attacking Russia and communism. Onlookers could hardly believe their eyes when they saw among the banners one reading, "We condemn also the martyrdom of the Protestant ministers." The reference, of course, was not to the several Protestant ministers who through the years have been killed by Roman Catholic mobs in Mexico, but to the 15 Bulgarian pastors on trial for treason. Rumors that Protestants had been inivted and had participated in the parade spread widely, and were reported in some press accounts. However, one of the local pastors has denied this story, saying that no invitation was extended to Protestants, who in any case, it being a Sunday, were in church at the time of the parade.

Sinarquistas Continue, but Meet Repression

Although their party has been dissolved by government action, the Sinarquistas have by no means stopped their political activities. But in some parts of the country at least they are meeting with strong repression from state and federal authorities. On Feb. 19 they tried to stage a demonstration in Soledad Doblado, Veracruz. Trucks loaded with priests and with laymen, women and children converged on the town at an appointed time. But the authorities had been tipped off, and state and federal troopers were on hand when the motorcade arrived. Met by polite but determined officers who asked them to break up and go home, the Sinarquistas offered no resistance and dispersed without further ado.

Bolivian Institute Again Directed by Methodists

The American Institute at La Paz, Bolivia, is again under the supervision of the Methodist Church's Board of Missions. Because of financial difficulties, the institute was sold in 1942 to a Bolivian government committee connected with the office of the coordinator of inter-American affairs. However, alumni and local churches insisted that it be returned to the Methodist board. Mr. and Mrs. Howard W. Yoder, who formerly served as missionaries in Peru, are the new directors. A united evangelistic drive held recently in Cochabamba in a building owned by the institute was attended by more than 400 persons each evening of the two-week session. It resulted in more than 100 confessions of faith. The campaign, which was sponsored by the Methodists, the Salvation Army, the Assembly of God, the Canadian Baptists and the Bolivia Indian Mission, was conducted by Ramón Vázquez of Argentina.

Presbyterian College in Colombia Has New Buildings

The new buildings for the (Presbyterian) Colegio Americano in Bogotá, Colombia, which were started in 1947, are nearing completion. When school opened in February after the summer vacation, 14 classrooms and a laboratory were ready for use. The former college building, an old convent, could not be adapted to modern educational requirements. It was one of the few large buildings which survived the orgy of destruction in Bogotá last year, when mobs demolished 232 buildings, among them some Catholic schools. The new school is conveniently located. It is only a few blocks from the National University City, also in process of construction.

G. BAEZ-CAMARGO.

Norwegian Quakers to Pay 'Peace,' Not 'Defense,' Taxes

The government of Norway has granted to members of the Society of Friends in that country the right to pay a "peace" tax instead of the so-called "defense" tax recently voted by parliament, Religious News

Father We Thank Thee

Graces and Prayers for the Home

by William A. Clough

Every one of the 100 pages in this quiet little book contains two graces and one prayer—each designed to help families say "Thank you!" to God for all his love and care.

Marked by beauty of expression and deep spiritual understanding, each grace and prayer is so clearly and simply stated that children as well as adults can have a part in the family devotions. Each expresses not only gratitude for material benefits but also understanding of the responsibilities which accompany God's blessings.

Here is a book to be used and cherished in every Christian home—a book that will draw the family closer together within the family of God.

■ **WILLIAM A. CLOUGH,** for 20 years a member of the staff of the New Bedford, Mass., *Standard-Times,* writes with a journalist's keen understanding of people and out of a background of active church life as teacher and counselor of boys and young people.

POCKET SIZE **$1.25**

At Your Bookstore

ABINGDON-COKESBURY

Service reports. It has established a special account for the taxes to be paid by the Quakers, who stressed that they were not opposed to taxation but could not, as a matter of conscience, contribute to building up military defenses.

Are we a nation of adolescents?

CRISIS IN EDUCATION

A CHALLENGE TO AMERICAN COMPLACENCY

•

by Dr. Bernard Iddings Bell

• In his thought-provoking and searching new book the well-known religious leader and educator exposes what he believes to be the tragic failure of American education. He points out the first steps we must take if our schools are to produce men and women fit for modern adult life.

At all bookstores • $3.00

WHITTLESEY HOUSE
A Division of the
McGraw-Hill Book Co.,
N. Y. 18

Training in
CHRISTIAN PSYCHOANALYSIS
to enable the pastor to fulfill the task of pastoral counseling through the learning of the psychoanalytic skills and techniques of "depth psychology."
under the auspices of
Institute for Rankian Psychoanalysis, Inc.
For information, write:
Rev. William Rickel, Director
135 N. Perry St. Dayton 2, Ohio

F.O.R. Condemns Repressive Steps

Warns that Regimentation Will Serve Soviet Ends—Y.W.C.A. Plans New Building Program

NEW YORK, April 13.—Loyalty tests for government employees, prosecution of Communist leaders under the Smith act, attempts to outlaw the Communist party, persecution of individuals for having supported Henry A. Wallace, and the rushing through Congress without discussion of laws for building up a formidable espionage system are all condemned in a statement just issued here by the executive committee of the Fellowship of Reconciliation through its chairman, Prof. Charles W. Iglehart. The fellowship, an organization of religious pacifists, points out that it opposes repressive measures because "persecution does not accomplish the objects which those who engage in it hope for," because "with the United States in danger of being transformed into a regimented society, we would be carrying out Stalin's alleged purpose for him," and because "the only effective way to combat communism is to remove the causes which furnish the soil on which it grows, and to cling resolutely to the conviction that this task can only be carried out by democratic processes."

Y.W.C.A. Launches Building Plans

The Y.W.C.A. of the metropolitan area this week voted to seek $5,650,000 for the construction of three buildings, renovation of seven others and two camps, and provision of additional residence facilities. This will be the organization's first large-scale building activity since 1913, and will require the largest sum it has ever considered for capital expenditures. Mrs. William Crawford White, president of the board of directors, explains that during the depression and recent war unusual demands for Y.W. services arose, but that a policy of considering human beings more important than buildings tended to govern budgetary allotments. As a result, facilities deteriorated steadily.

Shaver Sees Hope for Weekday Programs

Clergymen and laymen of Greater New York last Thursday heard Erwin L. Shaver, director of weekday religious education for the International Council of Religious Education, speak on "Legal Aspects of Released Time Classes" at a meeting sponsored by the Protestant Episcopal diocese of New York. Since the religious education movement "has been severely tested in the past year, thereby proving its firm rootage," Dr. Shaver said, there is reason to believe that it will "continue as a permanent agency of religious nurture." Its future depends primarily on the outcome of pending and possible court cases, he pointed out.

New Jersey Plans Ministry To Migrants

A committee of the New Jersey state council of churches meeting here last week made plans to provide seven qualified clergymen and four skilled workers with children to carry on a religious program among the 18,000 migrant workers who will come to the state this summer. Edith E. Lowry, executive of the Home Missions Council, pointed out that this will be the 10th year of such service. The migrants include Americans of every race and national origin, not a few being Negroes, Puerto Ricans and Spanish-speaking whites. Many of them lost their jobs in industry when the war ended or were forced from sharecropping when the mechanical cotton picker proved a great success, and they now wander from state to state with the seasons. Miss Lowry paid tribute to the aid given by several departments of the state government, representatives of which, along with five public members, comprise the state migrant labor board.

Scores Parochial Education

Jerome Nathanson, director of the Ethical Culture Society here, recently scored sectarian religion in the public schools as a threat to America's democratic traditions. "The growing movement of parochial education—among Protestants and Jews as well as Catholics—catalogues children according to sectarian belief," he said. "Democratic education must regard such movements as a menace, and teachers concerned with education for a free society must resist them."

Save the Children Federation Increases Services, Funds

The Save the Children Federation's services to children at home and abroad, as well as its income, increased in 1948, according to its annual report made public last week by John R. Voris, president. Income was made up of $1,243,222 in cash and $2,068,808 in commodities. The federation's program reached an estimated 46,660 American families, with a total of 116,000 children better clad as a result. More than 700,000 pounds of supplies were shipped to needy children overseas. Recipients included 2,725 individually sponsored children and 31,500 children sponsored by 1,050 U. S. school units of 30 children each. Some 20,739 layettes for babies at home and abroad were made by women volunteers in the 48 states, Cuba and the Canal Zone. The federation obtained sponsors for 1,204 small rural schools in the U. S. Its American rural child service program operated in 149 counties in nine states, having recently been extended to children on the Navajo Indian reservation and in Maine.

Find Religions Strive Toward Same Goals

Six students at Teachers College, Columbia University, have just completed an experiment on "how the other faith worships." The procedure, which involved visiting New York churches and synagogues over a period of several weeks, was conducted by the students as a project in the college's youth guidance course. A Methodist student visiting Jewish synagogues found it a "broadening experience that gave me the feeling that we're all seeking the same thing in life—the only differences are in method and expression." A Jewish student came away from a Protestant church with a similar reaction. "We are all much the same," he commented, "despite

our different cultural mores." A Roman Catholic found her visits to several churches of Oriental extraction a "singularly enlightening" adventure. "Though it changed none of my ideas about my own faith," she said, "I developed a profound respect for the beliefs of our Far Eastern neighbors."

And So Forth

Mrs. Willard Parker, for more than 50 years a leader in social, welfare and civic work and a founder of the Federation of Protestant Welfare Agencies, died here last week.

Riverside Church is raising $30,000 as an Easter offering to be used for worldwide relief through Church World Service and for special causes decided upon by the fund committee.

George Hugh Smyth, under whose leadership Hitchcock Memorial Church in Scarsdale has grown from a congregation of 19 members and 9 children into one of 2,818 members and 464 children, will retire as pastor on Easter Sunday.

Olle Gnospelius, for the past two years assistant pastor of the Swedish Lutheran Church of Gustavus Adolphus, has been appointed Swedish seamen's chaplain at the Seamen's Church Institute here. He will serve under the board of the Swedish Mission to Seamen.

William T. Manning, retired Protestant Episcopal bishop of New York, was decorated this week as Grand Commander of the Order of the Phoenix, one of Greece's highest awards, for services to "church, country and all of humanity."

J. HENRY CARPENTER.

Connecticut Feels Catholic Pressure

Wallace Speeches, Governor's Sponsoring of 'Nation' Dinner, Protested—Legislature Bogs Down

NEW HAVEN, CONN., April 12.—Roman Catholic pressure on civic bodies and public officials reached a new high recently in Connecticut. On Feb. 13 the priests of six Catholic churches in Danbury denounced the plan of the local Lions club to have Henry A. Wallace address it the following Thursday. The next day the local chapter of Catholic War Veterans publicly requested the club to cancel the engagement. On the following day the club did as requested, an action which local Protestant ministers called a "humiliating defeat" for the Lions. On Sunday, March 13, following an unannounced address by Mr. Wallace in observance of Laymen's Sunday over a Norwalk radio network from the pulpit of the First Methodist Church of South Norwalk, the network president canceled broadcasts which had been scheduled for the next two Sundays from that pulpit. He called the address "political" and said that he had received hundreds of protests. The official board, backing the pastor, said that Mr. Wallace's address was "religious in the Protestant tradition." On April 5 the Norwalk Catholic Action committee asked Governor Bowles to withdraw as one of the sponsors of a dinner forum to be con-

A Pathway to a MORE ABUNDANT LIFE

GENERAL CONFERENCE

For Ministers and Laymen

July 30—August 8, 1949

Northfield again offers to ministers, laymen, and their families a mid-summer opportunity for a rewarding period of spiritual stimulation and physical refreshment. The program, covering both practical and inspirational phases of church work, lists, as usual, outstanding Christian leaders, including:

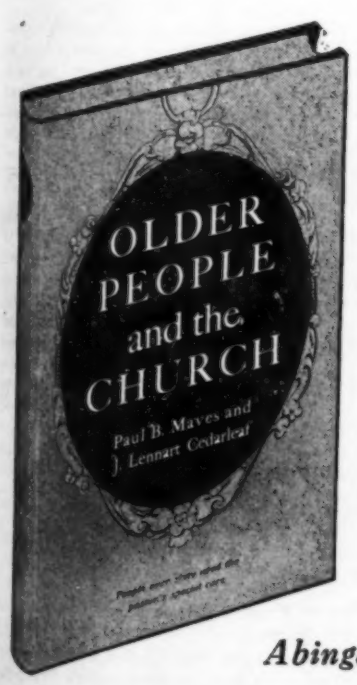
BERNARD C. CLAUSEN, Euclid Avenue Baptist Church, Cleveland, Ohio
WILLIAM R. FORRESTER, University of St. Andrew's, Edinburgh, Scotland
MRS. WILLIAM R. FORRESTER, missionary executive, Edinburgh, Scotland
STANLEY HIGH, Roving Editor, The Reader's Digest
BOYNTON MERRILL, The First Congregational Church, Columbus, Ohio
JOHN HOMER MILLER, Hope Congregational Church, Springfield, Mass.
FREDERICK W. NORWOOD, former minister of St. James United Church, Montreal
OTIS R. RICE, St. Luke's Hospital, New York
WILLARD L. SPERRY, Harvard Divinity School, Cambridge, Mass.

Attractive rates, excellent facilities for recreation and central location make this Conference the ideal answer to your vacation problem

NORTHFIELD SUMMER CONFERENCES

William E. Park, *Chairman*

Box P • East Northfield, Mass.



OLDER PEOPLE and the CHURCH

by Paul B. Maves and J. Lennart Cedarleaf

Comprehensive, thorough, detailed, this is a stimulating exploration of a new frontier—a book of inclusive background material and concrete action suggestions for the ministry of the church to those in later maturity. Based on exhaustive research and actual work with older people, it offers both pastor and church tested, nontechnical guidance in a complex and growing problem—meeting the spiritual needs of people over sixty and developing their potentialities of service and leadership.

THE CONTENTS

Part I—AGING AND THE CHURCH: A NEW FRONTIER FOR THE CHURCH. OLDER PEOPLE IN THE UNITED STATES. THE AGING PROCESS. THE CHURCH AND THE AGING PROCESS.

Part II—PASTORAL CARE OF OLDER PEOPLE: THE FUNCTION AND BASES OF PASTORAL CARE. PRINCIPLES AND METHODS OF PASTORAL CARE. A PROGRAM OF PASTORAL CARE.

Part III—GROUP WORK WITH OLDER PEOPLE: THE FUNCTIONS OF GROUP LEADERSHIP. PRINCIPLES AND METHODS OF GROUP WORK. WORSHIP AND SPECIAL OBSERVANCES.

Part IV—SOCIAL RESOURCES AND THE CHURCH: SOCIAL SECURITY AND RETIREMENT. SOCIAL AND WELFARE SERVICES.

$2.50 At Your Bookstore

Abingdon-Cokesbury Press

Clip and Mail

Please send me _____ copies of OLDER PEOPLE AND THE CHURCH @ $2.50

Name _____

Address _____

City _____ Zone____

State _____

Enclosed $_____

(If sales tax applies in your state, please add necessary amount.)

ducted that week by the *Nation*, which it declared is "anti-Catholic." The Knights of Columbus publicly seconded the request. Governor Bowles did not attend the dinner, nor did he withdraw his name as a sponsor.

LAKE FOREST COLLEGE
Summer Conference Program
June 20 to August 20, 1949
Residence halls, dining rooms, class rooms, chapel, and campus of 95 acres near Lake Michigan, 30 miles north of Chicago, particularly suitable for summer conferences and special schools of religious, educational, and other groups.
Ernest A. Johnson, President
Lake Forest, Illinois

Books of Remembrance
Record the life history of your church along with the names of those whose gifts have benefited your church.
Beautiful, hand-tooled leather books with hand-engrossed pages are exhibited in carved repositories.
Also, exquisite stained glass windows and church furnishings. Send for our catalog.
WHITTEMORE ASSOCIATES, INC.
15 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

GOWNS
•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
1011-13 ARCH STREET, PHILADELPHIA 7, PA.

FOLDING CHAIRS
FOLDING BANQUET TABLES
IN STEEL OR WOOD
WRITE FOR CATALOG
J. P. REDINGTON & CO.
Dept. R-2 SCRANTON 9, PENNA.

MENEELY BELL CO.
22 RIVER ST., TROY, N. Y.
BELLS

Cathedral Films
The FINEST FILMS for th
Write for descriptive folder
1920 CAHUENGA, HOLLYWOOD 28, CALIF.

Census Shows Half of New Haven Is Roman Catholic

On the basis of present returns in the Greater New Haven religious census begun Dec. 3, half of the region's population is Roman Catholic. The other half is made up of Protestants, Jews, Orthodox and persons not affiliated with any religious group. The 3,000 laymen who volunteered to take the census have interviewed over 58,000 of the 84,000 families in this residential area. About 35 per cent of the Protestants are not connected with any denomination, while only 6 per cent of the Roman Catholics do not belong to a parish. Jews lead in non-participation. Analysis of the interviews to date shows 3,640 families of mixed faiths. Of these, 53 per cent rear their children in the Roman Catholic faith, 40 per cent in the Protestant. No case of children of a mixed marriage being reared in the Jewish faith was revealed. Protestant pastors who have received cards designating their churches as preferences on the part of people interviewed are now forming follow-up committees. Already 630 volunteers are carrying on visitation one night a week or in three- to six-day campaigns.

Yale School Studies Campus Drinking

A survey of the drinking habits and attitudes of college students is being made by the section on alcohol studies of the Yale University laboratory of applied physiology. Questionnaires are being sent to groups on some 80 campuses. Directors of the study believe its results will help educators evaluate the need for and the development of alcohol education programs. "There are no facts available on the drinking habits and attitudes of our college population; there is only a large mass of subjective opinion and misinformation," they say.

Legislative Program Lagging

Though the state legislature is well into the second half of its present session, it has passed only two new laws. One eliminates racial segregation in the state guard. The other provides for evictions only in case of non-payment of rent, nuisance on the property, or the desire of the landlord to use the property for his immediate family. With the two major parties in no spirit of compromise, prospects for the remainder of the session seem dim. The chief issues are two: Governor Bowles' plan to substitute a state income tax for the sales tax, which is vigorously opposed by the Republicans, and his proposal for a $100 million bond issue for 10,000 housing units. The housing proposal would provide for a $20 monthly subsidy for 6,500 of the units, to be set aside for families with incomes below $3,000. The Republicans are not against the entire proposal, but wish to eliminate out-and-out state payments.

Temperance Forces Urge No Sunday Drinking

At a public hearing before the liquor control committee March 17 the temperance forces of the state, led by Rev. C. X. Hutchinson of East Hartford, put on their first real show in eight years. Jamming the hearing chamber, they far outnumbered the liquor representatives present, pleading not only against the proposal to extend hours for drinking on Sunday but for the complete elimination of Sunday drinking. . . . A hearing on the planned parenthood bill is scheduled for this week. . . . The American Legion is backing a senate bill to bar members of subversive groups from the ballot and from public office in the state.

End Bias in Greek Letter Organizations

An anti-discrimination resolution aimed primarily at fraternities and sororities was overwhelmingly adopted recently by the University of Connecticut's student body. Thereupon President Albert N. Jorgensen announced that after Sept. 1, 1951, no fraternity or sorority may occupy university-owned buildings or buildings on university property if its constitution or by-laws contain clauses excluding persons because of race, religion or national origin.

And So Forth

Speaking recently at a meeting of Yale University alumni and civic leaders, President Charles Seymour expressed the hope that American colleges would provide better opportunities for students to consider Judaic contributions to civilization.

George Dahl, professor of Hebrew language and literature at the Yale Divinity School, will retire June 30 after 37 years' service as a member of the Yale faculty. He will devote his time to writing and to his duties as a member of the committee working on the revision of the Standard Version of the Old Testament.

A group of 50 Protestant laymen representing six of the major denominations in the Hartford area have been meeting weekly for a month to discuss the findings of the Amsterdam meeting of the World Council of Churches. Leader of the study forum is Kenneth L. Maxwell, chairman of the Greater Hartford council of churches' international relations committee.

David A. MacLennan, noted United Church of Canada leader and minister of Timothy Eaton Memorial Church, Toronto, has been appointed professor of preaching and pastoral care at Yale Divinity School.

Burton Allan MacLean, for the past three years assistant dean of the chapel and director of undergraduate religious activities at Princeton University, has been appointed to a newly created position at Yale: general secretary of the university Christian association and, concurrently, associate university chaplain and associate minister of the Church of Christ in Yale University.

E. Ralph Wicks.

Heifer Project Announces 1948 Record

During 1948 the Heifer Project committee, with headquarters in New Windsor, Md., shipped abroad to needy families and institutions 1,005 heifers and bulls, the latter to experimental stations for use in artificial insemination programs. Since the program was set up in 1944 it has made possible the shipment of more than 5,000 animals.

Protestants Are Failing Refugees

Resettlement Conference Held in Chicago Reveals that Catholics, Jews Are Doing Far Better by D.P.'s

CHICAGO, April 12.—That the Protestant denominations need to face more squarely their responsibility for the resettlement of displaced Protestants from Europe was painfully evident at a national conference on the resettlement program held in the Stevens hotel here last week. Called by the three-man U.S. Displaced Persons' Commission, the conference brought together leaders in the resettlement program from all parts of the United States and from Europe. It was the most inclusive gathering yet held of organizations and persons connected with resettlement. Alexander Squadrilli, acting European coordinator for the commission, told the gathering that to the end of March a total of about 15,000 displaced persons had left Europe for the U.S. Of the approximately 13,000 who reached this country by March 1, only 1,195 were Protestants. Up to March 31 Church World Service had received approximately 2,500 validated assurances for about 7,000 individuals. Overseas, only 4 per cent of the assurances now being processed are Church World Service assurances, and 33 per cent are Catholic. On the basis of the percentage of the various faith groups in the D.P. camps, this means that if you are a Catholic D.P. your chances of resettlement are three times as good as those of your Protestant camp neighbor. If you are a Jewish D.P. your chances are even better, and you can expect to be resettled in 1949.

Assurances Lagging

At the Chicago meeting the U. S. commission announced plans to complete the resettlement of the 205,000 D.P.'s authorized under the present law by the end of April 1950. In February 4,200 left Europe for the U. S. and in March about 6,500. The schedule calls for between 9,000 and 10,000 in April, 10,000 to 11,000 in May, 12,500 in June and a minimum of 16,000 per month thereafter. Protestant leaders hope that a total of 20,000 Protestant and Orthodox D.P.'s may be cared for in the U. S. under the present law. To do this Church World Service leaders estimate that they need to receive a minimum of 100 Protestant assurances a day between now and the end of December, since it takes about four months from the time an assurance is received until the D.P. family can be on its way. But only about 50 Protestant assurances a day are now coming in.

Church World Service Is Inadequately Financed

Most serious, perhaps, is the lack of adequate finances for the displaced persons program under Church World Service. Protestants must face the fact that with its present limitations Church World Service cannot do a really effective job. The budget calls for $600,000 for the Protestant united resettlement program in 1949, but it is extremely unlikely that that amount will be anywhere near realized. Even if it were, it would be less than half the amount made available for either the Catholic or the Lutheran resettlement program, while the Jewish group has available a great deal more. One major Protestant denomination is said to be contributing only $5,000 to the Church World Service resettlement program in 1949. This means that instead of having the force that is needed to promote the securing and processing of assurances and the matching of these with D.P.'s in the camps, Church World Service is obliged to operate with what must be termed a skeleton staff. Its leaders are continually embarrassed at being expected to be able to discuss plans with the U. S. commission and the various agencies involved as if they were able to participate on a par with other faith groups.

Airlift Plan Will Increase Need

To speed up the resettlement schedule it may be necessary to bring some of the D.P.'s over by air. If the proposed airlift resettlement is undertaken Church World Service leaders are likely to be still more seriously embarrassed by lack of funds and personnel for setting up a reception program in the air terminals in addition to the present ports of entry and other ports of entry which may be opened. These conditions are indication enough that if the Protestant denominations are to fulfill their responsibility for the resettlement of the Protestant and Orthodox D.P.'s who have anxiously waited for many years in the camps they must soon face up to the task.

Illinois Churchmen Hold Legislative Seminar

A hundred and twenty-five Protestant leaders from all parts of the state de-

Director of Religious Education

We are seeking Director of Religious Education, either man or woman. Experience required. Application should be sent to Dr. Arnold H. Lowe, Westminster Presbyterian Church, Minneapolis 3, Minn.

Director of Christian Education. Good future. Married man preferred. House included. Methodist Church. Owen M. Geer, 4410 Budlong Ave., Los Angeles 37, California.

CHRISTIAN *Warfare*

Book of messages of the Tenth Anniversary Lutheran Deeper Life Conference, July 19-25, 1948, at Mission Farms on Medicine Lake, near Minneapolis, Minn. 138 pages. $1.00 per copy.

Twenty-five conference messages, by sixteen speakers, that were used of God to save souls and strengthen believers. Included is the message by the Rev. Evald J. Conrad on the occasion of his installation as director of the Lutheran Evangelistic Movement. A book that will introduce the objectives and message of this free movement of evangelism within Lutheranism.

ANNOUNCEMENT!

Since the Deeper Life week registration exceeded 900 both in '47 and '48, the conference is scheduled for TWO WEEKS this year. The dates are July 18-31, 1949. The same fine family features, full schedule of Bible studies, and good Christian fellowship is planned for both weeks. Write for further information and registration blanks.

Order from

Lutheran Evangelistic Movement

902 Hennepin Avenue • Minneapolis 3, Minn.

No paper is more widely read by the community leadership of America than The Christian Century. If you want to learn why people in responsible positions find this paper indispensable, fill in the coupon for a 13 week trial subscription. Send only $1.00.

Name.....

Street..... Zone.....

City..... State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

ALL CHURCH CRAFTS
Studios of George L. Payne

American Productions in Stained Glass, Lighting Fixtures, Woodwork, Altar Ornaments & Tablets
Genuine Carillons
Also Representing
J. Wippell & Co., Ltd.
Exeter • England
English Church Art
Address Inquiries
GEORGE L. PAYNE
ONE LEE PLACE • PATERSON 11, N. J.

Choir and Pulpit ROBES
Large selection of fine materials, reasonably priced. Write for catalogue C-63 (choir robes); J-63 (junior choir); P-63 (pulpit robes).
COLLEGIATE CAP & GOWN CO.
CHICAGO 77 N. Wacker · CHAMPAIGN, ILL. 1000 N. Market · NEW YORK 366 Fifth Ave.

PULPIT & CHANCEL FURNITURE
Communion Tables—Pulpits—Chairs
Altars—Lecterns—Baptismal Fonts
Send for Catalogue
J. P. REDINGTON & CO.
Dept. 41C Scranton 2, Pa.

Now is the time of the year to introduce
QUALITY
in the studies you provide for the adult and young people's classes in your church school.
Perhaps for some time these classes have been dissatisfied with the lessons given them from quarter to quarter.
Have they ever tried the
20th CENTURY QUARTERLY?
It is up-to-date, vigorous, interesting, vital.
Send for free sample copy
20th Century Quarterly
407 S. Dearborn Street Chicago 5, Ill.

scended on Springfield recently for the third Illinois churchmen's legislative seminar. They spent two days studying the legislative process and lobbying for passage of favored bills. In spite of illness, Gov. Adlai Stevenson took time out to address the group and to plead for church support for the calling of a constitutional convention. Charles P. Taft, Cincinnati layman and former president of the Federal Council of Churches, warned the delegates against the assumption that all they need do to solve any problem is to get a law passed. He pointed out that the working of laws is not always predictable because governmental administration is not always 100 per cent effective, and because so often no adequate educational campaign precedes passage of a bill.

Recommend Certain Laws For Study by Churches

In a spirited three-hour closing session, the seminar took action on numerous important bills pending in the state and national legislative bodies, recommending them to the Protestant churches of Illinois for study and favorable action. Among these were bills calling for a constitutional convention, F.E.P. laws, increased aid to schools, a 60-day waiting period between filing and hearing of divorce petitions, more liquor control and a more liberal displaced persons law. The seminar opposed the building of a proposed $2 million state penitentiary for children and youth at Sheridan, and advocated a strong treatment program to help delinquent young people understand and solve their problems.

Church of the Brethren Warns On Foreign Policy Trends

Members of the Brethren Service Commission at their quarterly meeting in Elgin recently declared that "military power is war power." The commission, one of five major bodies making up the National Brotherhood Board of the Church of the Brethren, expressed alarm over four recent developments in American foreign policy: increasing control of American foreign policy by the army and navy; frequent bypassing and crippling of the United Nations by our country, as in the North Atlantic Treaty; increasing control of public thought through a military propaganda force of more than 2,000 men spending annually more than $15 million of public funds; and increasing control of America's scientists through military domination of university research projects. The commission called upon "our own church people and upon the people of America to awaken to the perils facing us and to join with people around the world seeking God's direction through prayer."

And So Forth

Members of four Lutheran bodies—American, United, Augustana and Missouri Synod—will be on the faculty at summer sessions of the Chicago Lutheran Theological Seminary in Maywood.

The entire Easter morning service at the Church of the Epiphany (Episcopal) will be televised over station WNBQ.

Paul M. Lindberg, professor at Augustana Theological Seminary, Rock Island, Ill., has been appointed director of the Lutheran World Federation's service to refugees in Germany. He succeeds Howard Hong, who after a two-year leave of absence to establish the service will return in August to his duties as professor of philosophy at St. Olaf College, Northfield, Minn. Two more young U.S. Lutherans left recently to join the service's staff in Germany. They are Otto A. Bremer of Hamma Divinity School, Springfield, Ohio, vice-president of the Lutheran Student Association of America, and Lois Barelman of the social service department of Children's hospital, Washington, D.C. They will serve for two-year periods.

Reform efforts in suburban Cicero failed when churches and other forces seeking a city form of government to combat gambling and vice failed to muster sufficient strength to win the recent municipal election. VIRGIL E. LOWDER.

The Church Roll

On June 1 E. Bryan Keisler, former army chaplain and member of the faculties of Newberry and Carthage colleges, will become acting president of Central Lutheran Theological Seminary, Fremont, Neb., which on that date will come into being as the legal successor to Western Seminary, for more than 50 years a department of Midland College. The new seminary will be supported by eight United Lutheran Church district synods between the Mississippi river and the Pacific coast.

Gerhard Brennecke, since 1938 a member of the standing committee of the World Student Christian Federation and publisher of *Signs of the Times*, theological monthly issued in Berlin, has been named director general of the Berlin Mission Society, Religious News Service reports.

Robert Gemmer, Indianapolis minister, will go to Germany this summer as a representative of the Brethren International Summer Service to help establish a "youth village" near Stuttgart.

Martin Niemöller, who spent the latter part of March on a speaking tour of England and Ireland, arrived in Sweden April 3 for a two-week series of engagements, Religious News Service reports. Mrs. Niemöller accompanied him.

W. A. Visser 't Hooft, general secretary of the World Council of Churches, arrived in New York April 19 for a six-week visit in the United States and Canada. He will meet with denominational and interdenominational leaders and preach in a number of pulpits. He will address the Reformed Church Synod and the Presbyterian, U.S.A., General Assembly during the week of May 21-27, returning to Geneva May 28.

Leslie D. Weatherhead, minister of City Temple, London, arrived in the U.S. in mid-April to give the Yale lectures on preaching and address a meeting of laymen and clergymen in New York.

On March 15 Wilmina Rowland joined the staff of the World Council of Christian Education as acting secretary for youth work. Her major immediate task is to help in preparing for the youth work aspects of the council's institute and convention to be held in Toronto next year.

Bishop Eivind Berggrav, primate of the Church of Norway, will come to the U.S. in June to attend the annual meeting of the United Bible Societies, of which he is president.

Robert M. Hopkins of Indianapolis, formerly a Disciples of Christ representative at

World Council headquarters in Geneva and for 12 years secretary of the World Council of Christian Education, has been elected president of the Golden Rule Foundation, of which the National Stewardship Institute is the research division.

Recent deaths in the field of religion: Paul W. Quillian, pastor of First Methodist Church, Houston, Tex., and active in national Methodist activities, on March 28, at the age of 53. . . . Florian C. J. Vurpillot, pastor and founder of the French Congregation which met regularly at St. John's Protestant Episcopal Church in Washington, D. C., on March 29, at the age of 83. . . . David Stitt, retired Salvation Army officer who had served in many parts of the world and for many years headed the Army's family welfare department in New York and its work with immigrants on Ellis Island, on March 30, at the age of 83. . . . Karl Kretzmann, Lutheran Church—Missouri Synod leader and curator of the Concordia Historical Institute in St. Louis, on April 3, at the age of 72. . . . Selden Dee Lelley, president of Olivet Nazarene College, Kankakee, Ill., and formerly an officer in many national Nazarene agencies, on April 9, at the age of 51.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Bribe (MGM) Ava Gardner, Charles Laughton, Robert Taylor. *Melodrama.* Falling in love with wife of one of his quarries, U.S. intelligence agent investigating report of army salvage thefts off Central American coast is tempted to sell out, but comes through in blazing finish. Old-fashioned combination of intrigue and romance, with all the *familiar trimmings.* M,Y

A Kiss in the Dark (War.) Victor Moore, David Niven, Jane Wyman. *Comedy.* Concert pianist is "humanized" after he takes interest in assorted tenants of apartment house in which part of his funds is invested. Featuring *well worn slapstick situations,* this is innocuous enough, but certainly a waste of talent. Reiterates the favorite Hollywood thesis that "long hair" skill is worth while only after being reduced to the jitterbug level. M,Y,C

Red Canyon (Univ.) *Melodrama.* The training of Black Velvet, spirited wild stallion, by young man trying to live down the reputation of his outlaw family, aided in the taming and climactic race by daughter of rancher whose horse runs second. So *beautifully photographed* in technicolor against mountain setting and presenting such magnificent horses that the *routine* story based on Zane Grey novel doesn't matter too much. M,Y

Take Me Out to the Ball Game (MGM) Betty Garrett, Gene Kelly, Frank Sinatra, Esther Williams. *Musical.* Antics, on diamond and off, of two members of a triple-play combination in big league baseball team of 1910 or thereabouts. A concocted story, good-humored, undemanding, to accompany unspectacular and not too original musical comedy sequences. M,Y,C

BEST CURRENT FILMS

For Family: The Boy with Green Hair, The Hills of Home, I Remember Mama, Melody Time, Naanook of the North, Olympic Games of 1948, The Search, The Secret Land, So Dear to My Heart, The Sun Comes Up.

For Mature Audience: The Accused, Apartment for Peggy, Command Decision, Day of Wrath, Hamlet, High Fury, Joan of Arc, Johnny Belinda, A Letter to Three Wives, Live Today for Tomorrow, Prison, Red River, The Red Shoes, The Set-Up, The Snake Pit, The Treasure of the Sierra Madre, Undercover Man.

4-27-49

Can Atomic Energy Be Harnessed for Peace?

Six memorable articles, starting next week in The Christian Century, by two outstanding atomic scientists, Cuthbert Daniel and Arthur M. Squires.

1. The Myth of Atomic Power

An analysis of the technical and economic prospects of atomic power. What are the people of the U.S. getting for the billions spent in atomic plants?

2. Atomic Power—For Peace or War?

Is all atomic power dangerous? Can all atomic power be used for constructive purposes? How are the U.S. billions being divided between peace and war uses?

3. Deadlock in the U. N.—How Can It Be Broken?

All efforts to agree on an international atomic power control under the United Nations have so far failed. Is there any hope of success? What is it?

4. What About Russia?

Here's the rock on which all solutions of the atomic energy problem have foundered. Why? How many ways of dealing with Russia are there, and what do they promise?

5. How to Make Russia Cooperate

There is a way to persuade Russia to enter in good faith on an international program for atomic control. What is that way? Why would it work? How would it work?

6. The World After Atomic Disarmament

Actual (as distinct from Sunday supplement) prospects for constructive use of atomic energy. How the American people can see that these ends are gained.

Watch for this informative and explosive series of articles starting May 4 in

The Christian Century

The PULPIT

A Periodical of Contemporary Preaching

Each Year Brings to Its Readers

65 full-length sermons by ministers of many denominations.

12 practical Preacher Problems articles.

12 inspiring Pastoral Prayers.

36 timely Editorials.

100 pertinent Sermon Illustrations

150 suggestive Titles and Texts of sermons that have actually been preached.

Quotable verse and numerous quotations from outstanding thinkers.

The sermons published in the **Pulpit** are not "canned" sermons: they come straight from the pulpits of America in this stirring time of ours.

The **Pulpit** presents, from year to year, a cross-section of better American preaching. An occasional sermon from pulpits outside America adds to the value of the magazine.

What They Say

The **Pulpit** is the best single source of help (aside from the Bible) in my ministerial workshop.
Rudolph C. Tatsch, Ft. Worth, Texas

Has a tremendous influence upon the thinking of our Protestant clergy.
Paul M. Robinson, Hagerstown, Md.

The sermons are uplifting and encouraging.
Maurice M. O'Moore, San Francisco

A source of encouragement and stimulation.
Eugene Peacock, Mobile, Ala.

I am an avid reader of every sermon.
O. Blakely Hill, Wellsville, N.Y.

I like especially the Pastoral Prayers.
Lawrence K. Whitfield, Millbrae, Calif.

The **Pulpit** is always stimulating and helpful.
J. R. A. Crossan, Birmingham, Eng.

Renders a most excellent service.
John S. Stamm, Bishop Evangelical United Brethren Church

Every issue gives us food for thought.
Ralph Bennett, Charleroi, Pa.

Has no peer in American Protestantism.
K. Morgan Edwards, Glendale, Calif.

$2.50 per year. To Christian Century subscribers, $1.50

Keep Your Pulpit Coming!

The Pulpit: 407 South Dearborn St., Chicago 5